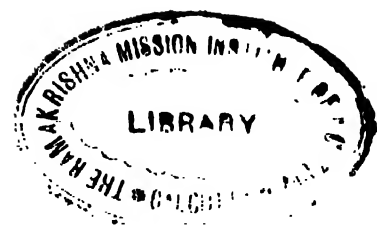


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# **SRI RAMAKRISHNA CENTENARY SOUVENIR**

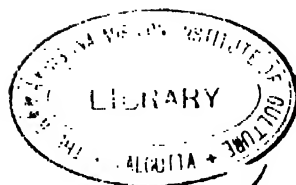
**1836-1936**



**SRI RAMAKRISHNA CENTENARY COMMITTEE  
BELUR MATH, CALCUTTA**

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### *PUBLISHER'S NOTE*

WE have much pleasure in placing before the public the Centenary Album entitled the *Sri Ramakrishna Centenary Souvenir* which was proposed to be brought out on the occasion of the Birth Centenary of Sri Ramakrishna as a fitting permanent tribute to his hallowed memory. It is a graphic representation of the manifold phases of the Master's life, as also of the sparkling variety of concrete forms in which his creative ideas have found their expression. The two hundred and ninety six pictures comprised in this Album not only present Sri Ramakrishna, the Holy Mother, the devotees and disciples of the Master, and the persons and places intimately associated with him, but also the prominent centres of the Ramakrishna Math and Mission in India and abroad. Every one of the fourteen sections into which the collection is divided, has been prefaced by a brief introduction bearing on the illustrations contained in it, and short descriptive notes on the pictures have been added at the beginning to give a rapid chronological review of the Master's eventful life, as also of the subsequent developments that have come in its wake.

No pains have been spared to make the Album an artistic production, and notwithstanding its large size and attractive get-up, it has been very moderately priced. We confidently hope that the Souvenir will be welcomed by all lovers of art as well as by the devotees and admirers of the Master, and kindle in their minds a genuine desire to know more of his glorious life and teachings.

BELUR MATH,  
*March, 1937*



# DESCRIPTIVE NOTES

## SRI RAMAKRISHNA

( *Fontispiece* )

Sri Ramakrishna, or Gadadhar Chattopadhyaya, as he was called in early life, was born at a village called Kamarpukur on the 18th February, 1836, about 5-15 a.m. His father Kshudiram was a poor but cultured Brahmin of great moral courage and independence, and his mother Chandramani an embodiment of simplicity and compassion. Gadadhar lost his father when he was aged seven, and was brought up by his eldest brother Ramkumar. He early developed a repugnance to education and had barely a knowledge of the three R's. Although a sportive lad, he occasionally manifested signs of unusual absorption. In 1852 he came to Calcutta to assist Ramkumar in his work, and three years later he was appointed priest of the Kali Temple at Dakshineswar. Since then he began to feel an intense yearning for God-realization, under the stress of which he remained for twelve years almost dead to the outside world. Through the help of his gurus, one of whom was a *saungasini*, (nun), he succeeded in realizing one by one the truths embedded in the various religious books of the Hindus such as the Tantras, the Puranas and the Vedanta, as also in the Koran and the Bible. It was in 1859 that Sri Ramakrishna married Saradamani Devi of Jayrambati. At the end of the stormy period of his *sadhana*, he twice went on pilgrimage and visited many sacred places in Northern India. During his stay at Dakshineswar his saintly life became a perennial source of inspiration to innumerable devotees and admirers, men and women, along lines peculiarly suited to them. It was in this holy and serene atmosphere that most of the young disciples headed by Narendranath gathered at the feet of the Master and were inspired to lead a life of renunciation. When during his last illness Sri Ramakrishna was removed for treatment to Shyampur in 1885 and later to the Cossipore

garden in 1886, his disciples devoted themselves entirely to his service and became knit into a spiritual fraternity under his inspiring guidance. In spite of their best efforts to bring him round, Sri Ramakrishna passed into *mahasamadhi* on the 16th August, 1886, at 1-2 A.M. His body was cremated with due ceremonies at the burning Ghat at Barnagore. The sacred relics of the Master were preserved for worship at the Barnagore monastery, and have subsequently been transferred to the monastery at Belur.

Sri Ramakrishna was a veritable confluence of the diverse streams of human thought. There was no religion that he did not practise, and no truth that he did not realize. Indeed, his realization of the fundamental unity of all faiths as a result of his triumphant march from the stage of dualism to that of absolute monism was a glorious vindication of his immortal message: "As many faiths, so many paths." That is why he could view with love and sympathy all forms of worship, and satisfy the throbbing aspirations of all souls for genuine peace and bliss, without doing any violence to their conscience. As such, his life stands before humanity as a Parliament of Religions. It is a beaconlight guiding the stray pilgrims of all faiths through appropriate trails to the same goal of ultimate blessedness. His lofty spirit of renunciation and spotless purity of character, his mad struggle for Truth and intimate contact with Reality in all its phases, and, above all, his life of complete self-dedication at the altar of humanity constitute a brilliant chapter in the history of religious achievement. It is a foregone conclusion that his universal message of the harmony of faiths, which has already secured a firm foothold in the thought-world of the present day, will, if sincerely followed, succeed in ushering an era of abiding peace and goodwill among mankind.

## KAMARPUKUR

### PAGE

#### 3. INTRODUCTION

#### 5. RAMAKRISHNA'S PARENTAL HOME

It consists of a few quaint thatched huts bespeaking the naive simplicity of rural life, in the midst of which Sri Ramakrishna was born and brought up.

#### 6. APPROACH TO KAMARPUKUR

This gives a lovely picture of the north-western outskirts of the village, showing the pathway leading to the house of Kshudiram Chattopadhyaya, father of Sri Ramakrishna.

#### 7. RAGHUVIR'S SHRINE (*left*) AND RAMAKRISHNA'S ROOM (*right*)

Raghuvir is the tutelary deity of the family of Sri Ramakrishna. The round stone emblem of Raghuvir (Rama), which is even now daily worshipped there, was discovered by Kshudiram in a paddy field in accordance with the directions received in a dream.

Sri Ramakrishna used to live in the room shown in the picture, in his boyhood as also during his visits to Kamarpukur from Dakshineswar.

#### RAMAKRISHNA'S PLACE OF NATIVITY

The picture shows the site of the little shed containing a husking machine and an oven for boiling paddy, where Sri Ramakrishna was born on the 18th of February, 1836.

#### IMAGES IN RAGHUVIR'S SHRINE

The image and emblems in the shrine are Sitala (*left*), Raghuvir Sila (*centre*), Gopal (*right*) and Rameswar Sila (*below Gopal*).

#### 8. SITANATH PYNE'S HOUSE

Here Sri Ramakrishna (then boy Gadadhar) was plunged into an ecstatic trance, while dressed in the garb of Lord Siva in the course of a *jaatra* performance on a Sivaratri night.

#### SIVA TEMPLE

In this temple of the Yugis to the north of Kshudiram's house Mother Chandramani Devi, before she conceived Gadadhar, had had the strange experience of a flood of celestial light issuing from the image of Lord Siva and entering into her.

### PAGE

#### DHANI'S HOUSE

Dhani, a Sudra woman, was the nurse and god-mother of Gadadhar. To keep his word, Gadadhar accepted, in the teeth of rigid family tradition, the first offering of cooked food from her hands, immediately after being invested with the holy thread.

#### CHINU OR SRINIVAS SANKHARI'S HOUSE

A maker of shell-bracelets, this sincere devotee was instinctively aware of the divinity of Gadadhar and secretly worshipped him with flowers and sweets as the incarnation of Lord Vishnu.

#### REST-HOUSE AND SCHOOL OF THE LAHAS

The rest-house was built by the Laha family for the accommodation of the pilgrims, wandering monks and other wayfarers. Gadadhar very often enjoyed the company of the Sadhus and delighted in listening to the stories of saints and holy places recounted by them. The village school where Gadadhar learnt his three R's had its sitting in the spacious bungalow belonging to the Lahas.

#### 9. CREMATION GROUND

When Sri Ramakrishna was taken to Kamarpukur after his first divine madness at Dakshineswar, he used to go to this cremation ground situated at the north western corner of the village, and spend whole days and a great part of every night there in prayer and meditation.

#### BHUTIR KHAL

It is a narrow canal dividing the mango orchard of Manik Raja and the cremation ground, and losing itself in the neighbouring stream Amodar.

#### 10. MANIK RAJA'S MANGO ORCHARD

This large orchard in the open fields at the north-western corner of Kamarpukur was dedicated to public use by Manik Chandra Banerjee, zemindar of a neighbouring village. It was chosen by Gadadhar for the performance of Krishna-lila and other dramas with the playmates of his boyhood.

#### HALDAR PUKUR

A big tank in the village, where Kshudiram and

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his family used to bathe—often referred to by Sri Ramakrishna in his conversations.

11. RAMAKRISHNA'S HANDWRITING

Facsimile of a page of *The Tale of Sabahu*, a long poem copied in its entirety by Sri Ramakrishna. The copy is preserved at the Belur Math.

RAMAKRISHNA'S AUTOGRAPH

Facsimile of his signature, in Bengali.

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12. HRIDAY'S HOUSE

Hriday was the nephew of Sri Ramakrishna and his close companion and devoted attendant for twenty-five years including the stormy days of his *sadhana*. It was in this house at Sihore that Hriday had a vision of Sri Ramakrishna on the occasion of his Durga Puja in 1868.

LALBANDI AT VISHNUPUR

While bathing in this tank, Sri Ramakrishna had a vision of the goddess Mrinmayi, the family deity of the Hindu Rajas of Vishnupur.

## JAYRAMBATI AND THE HOLY MOTHER

13. INTRODUCTION

15. HOLY MOTHER

Saradamani Devi, afterwards known as the Holy Mother, was born on the 22nd December, 1853, at Jayrambati, three miles off Kamarpukur. She was the daughter of Ramchandra Mukhopadhyaya, an orthodox Brahmin, and Shyama Devi, who were exceedingly kind-hearted. She was given in marriage to Sri Ramakrishna at the age of five. Brought up in the simplicity of rural life, Saradamani grew to be a perfect specimen of purity and modesty, unworldliness and steadfast devotion. Her life of intense *sadhana* at the feet of the Master at Dakshineswar and her supreme spiritual realization, coupled with her silent and devoted services to him during the critical period of his illness at Shyampukur and the Cossipore garden, bespeak the dignity and inner beauty of her saintly character. She was, in fact, the ideal wife as well as nun.

"Her life was one long stillness of prayer." With her infinite patience and overflowing motherly love, the Holy Mother was an unfailing source of solace to all troubled souls that sought refuge with her. None ever turned back disappointed from her doors. Men and women who approached her in season and out of season to be relieved of the extreme tension of their afflicted souls, became the recipients of her eternal blessings and love along with heartening words of wisdom and untiring service. Her

life was a marvellous synthesis of knowledge and devotion, *yoga* and work. No wonder that Sri Ramakrishna, at the conclusion of his spiritual practices, worshipped her as the personification of the Divine Mother. After bestowing the grace of initiation on hundreds of persons without regard to their merits or her own personal discomforts, this archetype of Indian womanhood passed away on the 21st July, 1920, in her Calcutta residence.

17. MATRI-MANDIR AT HOLY MOTHER'S PLACE OF NATIVITY

This temple dedicated to the Holy Mother in 1923, stands on the site where she was born.

18. VIEW OF JAYRAMBATI FROM A DISTANCE

A charming panorama of a rural scene.

HOLY MOTHER'S PARENTAL HOME

The Holy Mother is standing at the door (indicated by a cross-mark).

19. HOLY MOTHER'S ROOM IN HER PARENTAL HOME  
HOLY MOTHER'S LATER RESIDENCE

In the first one she passed her days till 1915, when she removed to the second one, which was built for her. Both are full of sweet reminiscences of her unbounded love and grace to her spiritual children.

20. SINHAVAHINI TEMPLE

This is the famous temple of the goddess Sinha-



## PAGE

vahini, the presiding deity of Jayrambati. The Holy Mother was cured of serious illnesses through her grace.

## PAGE

## BANRUJYE PUKUR

The biggest tank in the village, where the Holy Mother usually bathed.

## IN CALCUTTA AND DAKSHINESWAR

## 21. INTRODUCTION

## 23. SRI RAMAKRISHNA

Picture taken by Surendranath Mitra at Radha-bazar on the 9th December, 1881.

## 25. SITE OF RAMKUMAR'S TOL AT JHAMAPUKUR

This Sanskrit School was started in 1850 by Ramkumar, the eldest brother of Sri Ramakrishna, who brought him to Calcutta in 1853 for study as well as for helping him in his duties. The site (61, Bechu Chatterjee Street) is at present occupied by the temple of Shyamsundar.

## SITE OF RAMAKRISHNA'S RESIDENCE

Close to the Tol (at present premises no. 46 of the same street).

## KALI TEMPLE AT THANTHANIA

Often visited by Sri Ramakrishna while at Jhamapukur

RAJA DIGAMBAR MITRA'S HOUSE AT JHAMAPUKUR  
Sri Ramakrishna officiated as a priest in this house during his stay at Jhamapukur.

## 26. A VIEW OF DAKSHINESWAR TEMPLE-GARDEN FROM THE GANGES

A magnificent snapshot of the most important scene connected with Sri Ramakrishna's life.

## 27. DAKSHINESWAR TEMPLE-GARDEN GATE

The main entrance on the eastern side, through which Sri Ramakrishna passed time and again on his visits to the metropolis.

## KUTHI

A large two-storeyed building generally used by the members of Rani Rasmani's family during their stay at Dakshineswar. Sri Ramakrishna also lived many years in this house.

## 28. VIEW OF BHAVATARINI AND RADHAKANTA TEMPLES AND NATMANDIR

These imposing structures occupy the eastern side of the spacious rectangular courtyard. In both these temples Sri Ramakrishna acted as priest.

## 29. BHAVATARINI

The image of the Divine Mother Kali, chiselled out of a single piece of basalt, stands facing the south on the breast of Siva, who lies prostrate on a beautiful thousand-petalled silver lotus. To Sri Ramakrishna she became a living Presence, with whom he behaved exactly as a child does with its mother.

## 30. RADHAKANTA TEMPLE

The sanctum is just across the hall, which serves as its ante-room. Sri Ramakrishna acted as priest of this temple for some time.

## RADHAKANTA

Another name for Sri Krishna, who is worshipped along with his consort Radha.

## 31. VIEW OF THE COURTYARD

A fine picture of the tiled yard.

## 32. SIVA TEMPLES

A row of twelve Siva Temples on the western side of the courtyard separated by an open portico in the middle, from which descends a large flight of steps into the Ganges.

## NAHABAT

This little concert-room was the dwelling place of Chandramani Devi and the Holy Mother during their stay at Dakshineswar. This was the scene of the Holy Mother's intense spiritual practices under the guidance of the Master, and the resort of the women devotees.

## 33. RAMAKRISHNA'S ROOM

In this room Sri Ramakrishna spent the last portion of his life at Dakshineswar. It was here that thousands of devotees belonging to various persuasions sat at his feet to slake their spiritual thirst. The room is surcharged with undying vibrations of his devotional ecstasies, frequent trances and soul-enthraling discourses on God.

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# INSIDE OF RAMAKRISHNA'S ROOM

Both the bedsteads preserved in this room were used by Sri Ramakrishna.

## 34. PANCHAVATI

The immortal scene of Sri Ramakrishna's spiritual practices. It is a cluster of five sacred trees, viz. *asvattha*, bael, *amalaka*, *asoka* and banyan, standing to the north of the temples. This grove was planted by Sri Ramakrishna himself with the help of his nephew Hriday.

### BAEL TREE

Under this tree Sri Ramakrishna made a seat with five skulls underneath, as prescribed by the Tantras. Here he realized the truth of all forms of Tantra *sadhana* under the direction of his spiritual guide, Bhairavi Brahmani.

## 35. SADIHAN KUTIR

It stands by the side of the Panchavati. Here Sri Ramakrishna was initiated into the monastic life by Swami Totapuri, with whose help he passed into *nirrikalpa samadhi* within three days

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and remained in that highest state of absorption for a considerable period.

### RAMLALA

The image of Child Rama left to the care of Sri Ramakrishna by Jatadhari, a lifelong devotee of Ramlala, when he found the subject of his love and adoration becoming more and more attached to Sri Ramakrishna and unwilling to leave his side.

## 36. RANI RASMANI'S HOUSE AT JANBAZAR

This is the palatial building of Rani Rasmani, the founder of the Kali Temple at Dakshineswar. Sri Ramakrishna passed many a day in this house under the protecting care of Mathur Babu and his wife.

### MATHURANATH BISWAS

He was the son-in-law of Rani Rasmani and the virtual master of her large estate. He served Sri Ramakrishna for fourteen years with unflinching devotion and was the recipient of his unbounded grace and love.

## ON PILGRIMAGE

### 36a. INTRODUCTION

#### 36c. VAIDYANATH TEMPLE

In the course of his pilgrimage in northern India in 1868, Sri Ramakrishna, accompanied by Mathur, halted for a few days at Deoghar to visit this famous Siva Temple. One day he was moved to tears at the sight of the famine-stricken people of a neighbouring village and compelled Mathur to feed them and give each one a piece of cloth.

#### VISWANATH TEMPLE, BENARES

It is the most important shrine of Benares, the crescent-shaped city of Siva on the Ganges, which is the greatest centre of attraction to devotees of all denominations throughout India. When Sri Ramakrishna during his northern pilgrimage tour of 1868 approached this city of temples by boat, he actually saw it as composed of gold. It seemed as if the precious thoughts of countless monks and devotees had

accumulated there, making the place an abode of the gods. The vision left an indelible impression on his mind.

#### MANIKARNIKA GHAT, BENARES

During his stay at Benares Sri Ramakrishna had a wonderful vision at the sight of this ghat, where from time immemorial dead bodies of the Hindus have been cremated. He saw Lord Siva and the Divine Mother visit each funeral pyre and confer final emancipation on the dead person.

## 36d. RAMAKRISHNA'S RESIDENCE AT BENARES

Sri Ramakrishna lived here during his stay at Benares. The house is situated close to the famous Kedarnath Temple.

#### RAMAKRISHNA'S RESIDENCE AT BRINDABAN

While at Brindaban, the most sacred place of pilgrimage for the Vaishnavas in northern India, Sri Ramakrishna lived in this house near the Nidhuban and visited with characteristic joy and emotion the places associated with the life of

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Sri Krishna, whose boyhood days were spent here. At the sight of Banku Vihari he was overwhelmed with joy and ran to embrace him. The very sight of the Kaliya Daman Ghat, where Sri Krishna subdued the wicked serpent Kaliya, threw him into ecstasy, and one evening he had the vision of Sri Krishna wading the Jumna with his cowherd chums. Here Sri Ramakrishna met Gangamata, a saintly Vaishnava

## PAGE

lady, who realized him to be an incarnation of Sri Radha, the consort of Sri Krishna.

## DHHRUVAGHAT AT MUTTRA

During his visit to Muttra, Sri Ramakrishna at the very sight of the Dhruvaghata had a vision of Vasudeva crossing the Jumna, with his just-born baby Krishna in his arms, to protect him from the murderous resolve of the tyrant Kamsa, the Herod of Indian tradition.

## PLACES VISITED

## 37. INTRODUCTION

## 39. JAYGOPAL SEN'S GARDEN-HOUSE AT BELGHARIA

It was on the 15th of March, 1875, that Sri Ramakrishna went to meet Keshab Chandra Sen in this garden-house (8, Barrackpore Trunk Road), a couple of miles from Dakshineswar. Keshab and his followers, who were then preparing for a bath, seated on the steps of the ghat on the eastern side, remained glued to the spot for hours, spell-bound by his spiritual talks and trances.

## LILY COTTAGE

In this house (78B, Upper Circular Road) of Keshab Chandra Sen Sri Ramakrishna often visited him accompanied by his intimate disciples.

## 40. ADI BRAHMO SAMAJ

In this prayer hall of the Adi Brahmo Samaj Sri Ramakrishna saw Keshab for the first time in 1862. Keshab had recently joined this Samaj as a preacher under Devendranath Tagore.

## NAVA VIDHAN BRAHMO SAMAJ

Keshab Chandra Sen was the founder of this Church of New Dispensation. He was profoundly influenced by the magnetic personality of Sri Ramakrishna and the universality of his teachings. On many occasions the Master saw Keshab and his followers in the precincts of this Samaj and spent hours in song and ecstatic dance as well as in religious discourse.

## SADHARAN BRAHMO SAMAJ

This home of the newest wing of the Brahmo Samaj was also frequently visited by Sri Ramakrishna. Swami Vivekananda was a member of

this Samaj before his coming in touch with the Prophet of Dakshineswar.

## 41. RAMAKRISHNA IN KESHAB CHANDRA SEN'S HOUSE

The Master is here seen standing in an ecstatic trance surrounded by Brahmo devotees, with Hriday supporting him.

## 42. THE FAMOUS BANYAN TREE OF PANIHATI

It is under this big tree that an annual festival is held to commemorate the feast given to Nityananda Prabhu by Raghunath Das, a distinguished disciple of Sri Gauranga. Whenever Sri Ramakrishna attended the festival, a rapturous excitement would sweep over the whole congregation on account of his songs, dances and ecstasies.

## 43. MANI SEN'S PARLOUR AT PANIHATI

On the occasion of the Master's visit to Panihati, he and his devotees were warmly received in this house by Mani Sen, the zemindar of the place.

## MANI SEN'S RADHAKANTA TEMPLE

This temple of Radhakanta adjoining the house of Mani Sen is one of the chief places of interest at Panihati. Sri Ramakrishna with his devotees often visited the deities in the temple.

## 44. RAGHAV PANDIT'S HOUSE AT PANIHATI

Raghav Pandit was a devoted follower of Sri Gauranga. His house, situated a mile off the scene of the Panihati festival, was visited by Sri Ramakrishna, followed by a big *sankirtan* party.

## SAMADHI OF RAGHAV PANDIT AT PANIHATI

Here lies the body of the great devotee.

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## 45. CHAITANYA SABHA AT COLOOTOOLA

Sri Ramakrishna, accompanied by Hriday, once went to this Sabha located at 26 D, Devendra Nath Mullick Lane, Calcutta, to hear the exposition of the *Bhagarata*, and in a mood of spiritual exaltation suddenly stood on the seat reserved for Sri Chaitanya, lost in a trance.

## DAS GADADHAR'S PLACE OF SADHANA (PATBARI) AT ARIADAH

Sri Ramakrishna visited this old place, where Gadadhar, a staunch devotee of Sri Chaitanya, came at his command from Puri with Nityananda Prabhu, and preached the name of God while engaged in spiritual practices.

## SAMADHI OF DAS GADADHAR AT ARIADAH

This is the place where the sacred remains of this devotee lie interred.

## C. M. S. CHURCH

Sri Ramakrishna went to this Church on Amherst Street to see how the devotees of Jesus the Christ offered their prayers to him.

## 46. HOUSE OF YOGIN MA

Premises No. 59B, Baghbazar Street

Yogin Ma (Yogendra Mohini Biswas) was a lady disciple of Sri Ramakrishna. She came frequently to Dakshineswar and later on became a constant companion of the Holy Mother.

## SITE OF GOLAP MA'S HOUSE

Premises No. 6, Nabin Sircar Lane, Baghbazar

Golap Ma was another lady devotee of Sri Ramakrishna and was the recipient of his unbounded grace.

## 47. BALARAM BASU'S HOUSE AT BAGHBAZAR

Balaram Basu was a rich zemindar of Orissa. Since his first meeting with Sri Ramakrishna at Dakshineswar in 1882, he became exceedingly devoted to him and supplied all his necessities up to the last. This is the scene where Sri Ramakrishna very often met his devotees and spent the time in devotional songs and inspiring spiritual discourses. Balaram was the recipient of special favours from the Master, who always stayed in this house (57, Ramkanta Bose Street) whenever he had to stop overnight in Calcutta.

## SAMBHU MALLICK'S GARDEN-HOUSE AT ALAMBABAR

Sambhu Mallik was only second to Mathur Babu in steadfast service of Sri Ramakrishna. His garden-house, "Sambhu Villa," 96, Hasty Road, Alambazar, was frequented by the Master during his stay at Dakshineswar.

## ADHAR SEN'S HOUSE ON BENIATOLA STREET

He was a Deputy Magistrate and a great devotee of Sri Ramakrishna. His house was sanctified by the visit of Sri Ramakrishna on many occasions. It was in this house that the Master had an interesting talk with Bankim Chandra Chattopadhyay, the greatest Bengali writer of the time.

## 48. SINHAVAHINI AT JADU MALLIK'S HOUSE

On his visit to the house of Jadunath Mallik on the 21st July, 1883, Sri Ramakrishna fell into a trance at the sight of this beautiful goddess Sinhavahini.

## JADU MALLIK'S HOUSE AT PATHURIAGHATA

Sri Ramakrishna also visited this Calcutta mansion of his rich admirer.

## SURESH MITRA'S GARDEN-HOUSE AT KAKURGACHHI

Suresh Mitra (whom the Master usually called Surendra) belonged to the inner circle of his devotees, and his garden-house at Kakurgachhi was visited by Sri Ramakrishna. He served the Master unstintedly and was the main stay of the Barnagore monastery from its very inception.

## BENI PAL'S GARDEN AT SINTI

This is the scene of many Brahmo festivals. Sri Ramakrishna, upon invitation, attended the functions on several occasions and inspired the gathering with his soul-enthraling music and spiritual discourses.

## NANDALAL BASU'S HOUSE AT BAGHBAZAR

Sri Ramakrishna visited this house on Baghbazar Street in North Calcutta to see some pictures of Hindu deities that were there.

## 49. JADU MALLIK'S GARDEN-HOUSE AT DAKSHINESWAR

## THE MADONNA AND THE CHILD

Sri Ramakrishna, while looking at the picture of Baby Jesus in the arms of the Madonna in the

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garden house of Jadu Mallik, saw the luminous figure of Christ appearing before him and entering into him.

ISWAR CHANDRA VIDYASAGAR'S HOUSE AT  
BADURBAGAN

Sri Ramakrishna, accompanied by M. and others, saw this great scholar and philanthropist here on the 5th of August, 1882, had a long illuminating spiritual talk with him, and kept all enthralled by his devotional songs.

50. MANOMOHAN MITRA'S HOUSE AT KONNAGAR  
He was a great devotee of Sri Ramakrishna.

MANOMOHAN MITRA'S HOUSE AT SIMLA  
At 64, Simla Street, Calcutta.

NARENDRA'S GRANDMOTHER'S HOUSE AT SIMLA  
Sri Ramakrishna visited this house (9, Ramtani Bose Lane) to see Narendranath who had his study here at the time.

51. ISHAN MUKHERJEE'S HOUSE AT MECHHUABAZAR  
Premises No. 19, Keshab Sen Street.

Ishan was a pious orthodox devotee who visited the Master frequently and occasionally entertained him at his house. He was loved by Sri Ramakrishna for his steadfastness in spiritual practice.

SITE OF MANI MALLIK'S HOUSE AT  
SINDURIAPATI

Mani Mallik was a Brahmo devotee and invited Sri Ramakrishna to attend the Brahmo festival held in his house at 82, Lower Chitpur Road. It has since then been converted into a Jain temple.

RAJENDRA MITRA'S HOUSE ON BECHU CHATTERJEE  
STREET

Premises no. 14/1.

He became Assistant Secretary to the Government of Bengal. He visited the Master at Dakshineswar.

MAHENDRA GOSWAMI'S HOUSE AT SIMLA  
Close to the house of Manomohan.

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52. ROOM OF AGHORMANI DEVI IN GOVINDA DUTTA'S  
TEMPLE-GARDEN

Here at Kamarhati Aghormani Devi, otherwise known as Gopal's mother, spent thirty years in devotional exercises and at last visualized the living form of Baby Krishna, her favourite deity, through the grace of Sri Ramakrishna. She realized him as identical with her Gopal and looked upon him as such.

TEMPLE IN GOVINDA DUTTA'S TEMPLE-GARDEN AT  
KAMARHATI

This Radhakanta temple on the bank of the Ganges was built by Govinda Chandra Dutta of Pataldanga.

PARLOUR IN GOVINDA DUTTA'S TEMPLE-GARDEN  
AT KAMARHATI

Here Sri Ramakrishna rested during his visit. Aghormani's room (above) forms part of the living quarters in this garden.

53. MATI SEAL'S JHUL AT BELGHARIA

Sri Ramakrishna visited this tank to see the swimming fishes which reminded him of the unrestricted sport of the *jivatman* (soul) in the ocean of Brahman. He fed the fishes.

GIRISH CHANDRA GHOSE'S HOUSE AT BAGHEBAZAR

This great actor-dramatist and father of the Bengali stage had unparalleled faith in Sri Ramakrishna, which made him surrender himself completely at the feet of the Master. Sri Ramakrishna visited this house very often and by his overwhelming love gradually transformed the confirmed Bohemian into a veritable saint.

54. RAMCHANDRA'S GARDEN HOUSE AT KAKURGACHHI

It is situated on the eastern outskirts of the city of Calcutta. Ramchandra chose this secluded site as a fit place for his *sadhana*.

RAMAKRISHNA TEMPLE AT KAKURGACHHI  
YOGODYAN

A portion of the sacred ashes of Sri Ramakrishna is preserved in this temple.

# IN THE COMPANY OF DEVOTEES AND SCHOLARS

## PAGE

### 55. INTRODUCTION

#### 57. KESHAB CHANDRA SEN (See p. vi).

PRATAP CHANDRA MAJUMDAR

He was one of the leading members of the Brahmo Samaj, and has left behind him a glowing pen-picture of his impressions about the personality and spiritual experiences of Sri Ramakrishna.

VIJAY KRISHNA GOSWAMI

Pundit Vijay Krishna Goswami was descended from the famous Advaita Acharya of Santipur, one of the two foremost figures of Sri Chaitanya's group. He subsequently became the head of the Sadharan Brahmo Samaj and came in close contact with Sri Ramakrishna. This association had the effect of intensifying his yearning for God and bringing about a marvellous transformation in his spiritual outlook.

SIVANATH SASTRI

After Vijay Krishna Goswami, the leadership of the Sadharan Brahmo Samaj fell upon Pundit Sivanath Sastri. It was in the year 1875, while engaged as the headmaster of a Calcutta school, that he first saw Sri Ramakrishna at Dakshineswar, about whom he has left some interesting reminiscences in his *Men I Have Seen*.

#### 58. ISWAR CHANDRA VIDYASAGAR

He was the Principal of the Sanskrit College, Calcutta, and was far-famed for his learning. He founded the Metropolitan Institution (now the Vidyasagar College and School), Calcutta, the earliest first-grade College in Bengal started by Indians. But what has made his name a household word in Bengal was his compassion for suffering humanity, his boundless charity and his spirit of independence. Sri Ramakrishna felt drawn towards him for these qualities and paid a visit to him. (See p. vii).

JAYGOPAL SEN

He had deep veneration for Sri Ramakrishna. He first met the Master in his garden house at Belgharia and gradually became a staunch devotee. He often invited the Master to his Calcutta house.

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JADUNATH MALLIK

He was a very rich man of Calcutta and had an affectionate regard for Sri Ramakrishna.

MAHENDRA LAL SARKAR

He was a distinguished physician, the pioneer of homœopathy in Bengal, and the founder of the Association for the Cultivation of Science, Calcutta. Sri Ramakrishna was placed under his treatment in 1885 after he had been removed to Shyampukur. Since then the doctor became a great admirer of the Master and treated him with affectionate care till his *mahasamadhi* at Cossipore in 1886. Sri Ramakrishna loved him much. In a trance he visualized the doctor as a mine of knowledge and predicted that he would be blessed with devotion too.

SASHIBHUSAN GHOSE

He was a doctor and held the position of Assistant Chemical Examiner to the Corporation of Calcutta. His association with Sri Ramakrishna enabled him in after years to write a biography of the Master in Bengali.

#### 59. RAMLAL CHATTERJEE

He was the nephew of Sri Ramakrishna (the eldest son of his brother Rameswar). For years he served his uncle with steadfast devotion at Dakshineswar and elsewhere and received his grace. He became the priest of the Kali Temple after Sri Ramakrishna and continued in that office till his death.

MANOMOHAN MITRA

He was a cousin of Ramchandra Dutta and like him began as a rank materialist. But since his meeting with Sri Ramakrishna at Dakshineswar in 1879 his life underwent a complete transformation, and he became an ardent devotee.

KALIPADA GHOSH

He held an important position in an English firm at Calcutta and prior to his meeting with Sri Ramakrishna led a rather wild life. Through the Master's grace he afterwards became one of his most devoted disciples. He was of the "heroic" type of devotees.

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## GIRISH CHANDRA GHOSH

The greatest dramatist in the Bengali language, he was also a first-rate actor and the father of the Bengali stage. He was a victim of the first impact of the materialistic culture of the West on Indian society, and led a reckless life before he came in contact with Sri Ramakrishna in 1884. Soon he came to adore him as an incarnation of the Lord. From that time he was a thoroughly changed man and had unbounded faith in Sri Ramakrishna. The Master used to extol his intelligence, and his unique devotion and self-surrender marked him out as one of the greatest of the householder devotees of Sri Ramakrishna.

## KISHORI MOHAN ROY

He was one of the householder devotees of Sri Ramakrishna and used to frequent Dakshineswar from Ban Hooghly. He lived to a ripe old age, and kept himself in touch with the monastic disciples of the Master.

## 60. BEPIN BEHARI GHOSH

He was a cousin of Swami Premananda and a renowned physician of Calcutta. The touch of love that he had received from Sri Ramakrishna bound him indissolubly to his monastic children, till the end.

## BHUPATINATH (BHAI BHUPATI)

Originally a Brahmo, he became a great devotee of the Master ever since his meeting him. Sri Ramakrishna loved him for his deep faith in God and blessed him. In later life he was instrumental in stimulating the religious feeling of many.

## CHUNILAL BOSE

A devotee of Baghbazar, Calcutta, who was much loved by the Master.

## UPENDRA NATH MUKHERJEE

He was a devotee who had a small publication business. Cognizant of his desire to see his business thrive, Sri Ramakrishna blessed him, with the result that it afterwards developed a hundredfold. He was the proprietor of the *Banumati*.

## NAVAGOPAL GHOSH

A devotee who with his whole family became

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greatly attached to Sri Ramakrishna and often came to Dakshineswar.

## 61. HRIDAY MUKHERJEE

He was the nephew of Sri Ramakrishna. Since his coming to Dakshineswar he became one of the Master's staunchest and most trusted attendants, looking after him throughout the tempestuous period of his *sadhana* as well as after.

## DURGA CHARAN NAG

He is better known as Nag Mahasay. He belonged to Deobhog near Narainganj (Dacca). While practising as a physician in Calcutta, he came under the holy influence of Sri Ramakrishna, and by his life of absolute non-attachment, humility, self-effacement and purity of character subsequently rose to be the foremost householder devotee of the Master.

## RAM CHANDRA DUTTA

He was a medical practitioner and a lecturer in the Calcutta Medical College. At first an atheist holding materialistic views on life, he afterwards became one of the chief householder devotees of Sri Ramakrishna, whom he first met at Dakshineswar in 1879.

## NITYAGOPAL (SWAMI JNANANANDA AVADHUTA)

A devotee greatly loved by the Master for his spiritual attainments, as manifested in his intense absorption in God. He afterwards became a *sannyasin*, and kindled the religious spirit in the hearts of a good many devotees, some of whom have renounced the world.

## DEVENDRA NATH MAJUMDAR

He was the brother of the famous Bengali poet Surendranath Majumdar. Since his very first meeting with Sri Ramakrishna at Dakshineswar he became an ardent devotee of his and carried on his *sadhana* according to his directions. Later he was instrumental in leading many a thirsty soul to the blessed ideal of Sri Ramakrishna, and himself composed a large number of charming devotional songs in his honour.

## 62. SAMBHU CHARAN MULLICK (See p. vii).

## PURNA CHANDRA GHOSH

A householder devotee who met Sri Ramakrishna at Dakshineswar when he was a student of the

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Vidyasagar School, aged only thirteen. He was the last of half a dozen exceptionally gifted souls whom Sri Ramakrishna designated as *Iswarn-kotis*. He cherished throughout a deep love and regard for the Master, unknown even to those who closely associated with him.

## SURENDRA NATH MITRA

At first a Bohemian, he became a changed man through the influence of Sri Ramakrishna's love. He held an important position in an English firm, and his purse was always open for the Master's comfort. The Master used to designate him as a divinely appointed part *rasaddar* (purveyor) of his. He was the main stay of the Barnagore monastery since its very inception.

## MAHENDRA NATH GUPTA

It was in March, 1882, that Mahendra Nath Gupta, better known as Master Mahasay, or M., the immortal writer of the *Kathamrita*, Gospel of Sri Ramakrishna in Bengali, first met Sri Ramakrishna at Dakshineswar. He was then Headmaster of Pandit Vidyasagar's branch High School at Shyambazar and was all along an educationist. He ranks very high among the Master's intimate followers. Through his personal touch hundreds of eager aspirants, young and old, have received great spiritual impetus, while his *Kathamrita*, as a photographic record of the highest spiritual experiences of man in the simplest language, has no equal in the whole range of scriptural literature.

BALARAM POSE (See p. vii).

## HOLY MOTHER

## 65. GOLAP MA

A bereaved mother, she forgot her sorrow through her contact with Sri Ramakrishna. Through his blessings she became a sincere devotee, and was in after years one of the two closest companions of the Holy Mother (see also p. vii).

## LAKSHMIMANI DEVI

She was the daughter of Rameswar, the elder brother of Sri Ramakrishna. She was a very pure soul and an ardent devotee of the Master.

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In her later life she brought spiritual comfort to a large number of seekers.

## YOGIN MA

A rich man's wife, she had a very unhappy home. But her contact with Sri Ramakrishna opened a new vista in her life. She led an intensely spiritual life in the midst of her daily preoccupations, including service of the Holy Mother (See p. vii).

## AGHORMANI DEVI

Better known as Gopal's mother, she demonstrated by her sustained devotional practices how God can be realized in flesh and blood. She lived to a ripe old age and in her last days was lovingly taken care of by Sister Nivedita.

## GOURI MA

She is a *sannyasini*, formerly known as Gour-dasi, and combines great devotion and renunciation with organizing power of a high order. Believing Sri Ramakrishna to be an incarnation of Sri Gauranga, she became intensely devoted to him. She has founded the Suradeswari Vidyalaya, a High School for orthodox Hindu girls at Shyambazar, Calcutta.

## 66. MATANGINI GHOSH

Mother of Swami Premananda, and a sincere devotee of Sri Ramakrishna, at whose request she dedicated this son of hers to his service.

## KRISHNABHAVINI BOSE

Wife of Balaram Bose and sister of Swami Premananda. She was noted for her service and devotion to Sri Ramakrishna.

## NISTARINI GHOSH

Wife of Navagopal Ghosh, and another great devotee of the Master and recipient of his special favours.

## MAHAMAYA DASI

Sister of Kalipada Ghosh, and herself a steadfast devotee of Sri Ramakrishna.

## SOUDAMINI MITRA

She was mother of Haramohan Mitra and was another true devotee of the Master.



## THE APOSTLES

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## 67. INTRODUCTION

## 69. NARENDRANATH (SWAMI VIVEKANANDA)

Swami Vivekananda (formerly) Narendranath Dutta, the eldest son of Viswanath Dutta, was born on the 12th January, 1863, in an enlightened Kayastha (Kshatriya) family of Calcutta. Even in his boyhood he developed an introspective habit of mind and became an adept in meditation. While he was an undergraduate, his yearning for intuiting the highest truth of existence became a paramount passion with him, and not content with mere intellectual knowledge, however encyclopedic, he searched vigorously for a man who could aver that he had realized God. Baffled from door to door, he at last found in Sri Ramakrishna the chosen ideal of his life, and had the much-needed assurance from him that God was not a fiction but an eternal verity that could be realized. This historic meeting was the turning point in Narendranath's life.

He graduated from the Calcutta University in 1882, and while studying law, he suddenly lost his father, with the result that he had to face overwhelming financial difficulties to provide for his mother and brothers. Yet, through the grace of Sri Ramakrishna, he struggled unswervingly for realization. As he progressed in his spiritual practices under the Master's guidance, all his doubts were solved, and his heart was filled to overflowing with love for humanity. After the passing away of Sri Ramakrishna in 1886 Narendranath renounced the world and became the life and soul of the Baranagore monastery. Since then he came to be known as Swami Vivekananda, and travelled throughout India, coming into direct touch with people of all stations of life. He sailed for the United States of America in 1893 to attend the Parliament of Religions at Chicago, of which he at once became the foremost figure on account of his historic addresses that electrified the whole audience. After preaching Vedanta with remarkable success in America and England, he returned to India in 1897, received ovations from one end of the country to another, and started the Ramakrishna Mission with its headquarters at the Belur Math.

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The movement spread, and the Swami went to the West a second time in June, 1899, returning home in December, 1900. After consolidating his work and spending the last drop of his blood in the service of humanity, he passed away at the Belur Math on the 4th July, 1902.

Swami Vivekananda's noble vindication of the universality of Hinduism in the West as well as in India, combined with his life of intense *sadhana* and realization, his heroic self-sacrifice, his burning patriotism, his lifelong service for the uplift of the downtrodden masses of India and his high-souled endeavour for bringing about a cultural union between the East and the West—all these manifold aspects of this rare spiritual genius have conspired to secure for him a pre-eminent position in the ranks of the world's greatest men.

## 71. RAKHAL (SWAMI BRAHMANANDA)

He first came in contact with Sri Ramakrishna in 1880, and came to stay with him shortly after. Sri Ramakrishna looked upon him as his "spiritual child" and the sweet relation between the two was ineffable. He was one of the class described by the Master as *nityasiddha* (eternally perfect). Subsequently he became the first President of the Ramakrishna Math and Mission and succeeded in developing this infant institution into a powerful organization.

## BABURAM (SWAMI PREMANANDA)

He first met Sri Ramakrishna in Calcutta in 1882. The Master spoke very highly of the absolute purity of his being. Afterwards, he was the second leading figure at the Belur Math, where, for many years together, he undertook the worship of the Master along with the management of the monastery. His unostentatious life of contemplation and service and his unbounded affection for all have enthroned him in the hearts of the visitors as well as the devotees.

## 72. SARADA (SWAMI TRIGUNATITA)

Descended from a zemindar family of Barasat (24 Parganas), he came to sit at the feet of the Master when he was in his teens. In 1899,

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twelve years after he had left home, he started under Swami Vivekananda's instructions the *Udbodhan*, the Bengali organ of the Ramakrishna Math, and edited it till his departure for San Francisco, U. S. A., in 1902, where he successfully preached Vedanta and laid down his life in 1914.

## SASI (SWAMI RAMAKRISHNANANDA)

Sasibhushan was born in a pious Brahmin family of Calcutta and early came under the influence of Keshab Chandra Sen. In 1883 he went to see the Master at Dakshineswar and was fascinated by his personality. He soon became one of his most devoted followers. Sasi's services during the last illness of Sri Ramakrishna were unparalleled, and since his passing away Sasi took upon himself the worship of the Master till he was sent by Swami Vivekananda to start the Madras Centre in 1897. He conducted this work faithfully for fourteen years till his demise in 1911. The Ramakrishna Math and the Students' Home at Mylapore, Madras, are a living testimony to the devoted service of this great soul. Sri Ramakrishna used to say that Sasi was among the followers of Jesus Christ in a former incarnation.

## SUBODH (SWAMI SUBODHANANDA)

He was a High School student of seventeen when he first met the Master in 1885. He belonged to the family of Sankar Ghosh, the founder of the Kali Temple of Thanthania, Calcutta. On his second visit Subodh, at the mystic touch of the Master, had a deep spiritual experience. Owing to his tender age, he was affectionately addressed by his brother disciples as Khoka (child), a name which because of his childlike nature persisted till the end.

## TARAK (SWAMI SHIVANANDA)

Tarak belonged to the Ghosal family of Barasat (24 Parganas). He had a religious turn of mind from his early days. In his very first meeting with Sri Ramakrishna in 1882, he was so deeply impressed that he made him the pole-star of his life. Sri Ramakrishna loved him much and had great faith in him. In 1902 he founded the Ramakrishna Advaita Ashrama at Benares, where he passed many years in intense *sadhana*. After-

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wards, in 1922, he became the second President of the Ramakrishna Math and Mission, holding that position till his passing away in 1934.

## HARINATH (SWAMI TURIYANANDA)

From his very boyhood he had a passion for Vedanta and tried to mould his life according to its ideals. After his meeting with the Master his religious life received a great impetus, which led him to renounce the world and spend his time exclusively in meditation. At the call of Swami Vivekananda he went to America to preach Vedanta. His extraordinary fortitude easily marked him out as a great Yogi. His letters and conversations, as recorded, are an unfailing source of spiritual enlightenment.

## SARAT (SWAMI SARADANANDA)

Like his cousin Sasi, he came early under the influence of Keshab Chandra Sen, and afterwards took refuge at the feet of Sri Ramakrishna, who recognized in him another follower of Lord Jesus in a previous birth. After his short life in America as a successful preacher of Vedanta, he became the first Secretary of the Ramakrishna Math and Mission, in which capacity he showed his great ability as an organizer, till he passed away in 1927. In his *Sri Sri Ramakrishna Lilaprasanga* he has left a monumental exposition of his Master's glorious life. Along with his other heavy responsibilities, he devoted himself to the service of the Holy Mother till her passing away in 1920.

## 73. YOGINDRANATH (SWAMI YOGANANDA)

Yogindranath, who belonged to an aristocratic Brahmin family of Dakshineswar, was a school student of surpassing religious merit when he first came into close contact with Sri Ramakrishna about the year 1882. He was one of those great souls whom Sri Ramakrishna reckoned as the Iswarakotis. After the Master's passing away he took upon himself the responsibility of looking after the Holy Mother, which he did for many years. His premature death in 1899 at the age of thirty-eight was the result of severe austerities.

## NIRANJAN (SWAMI NIRANJANANANDA)

He was eighteen years of age when he went to

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Sri Ramakrishna at Dakshineswar. The visit, though brief, profoundly impressed him. The Master loved him much for his spiritual qualities and gave him a high place among his disciples. Afterwards he dedicated himself entirely to the service of the Master.

## LATU (SWAMI ADBHUTANANDA)

Although born in a humble station of life in the district of Chapra in Bihar and innocent of learning, he attained great spiritual heights in his after-life. He had the privilege of serving Sri Ramakrishna for nearly six years, and as a monk devoted himself exclusively to meditation. His last few years were spent at Benares, where his spiritual talks were a perennial source of inspiration to many.

## GOPAL SENIOR (SWAMI ADVAITANANDA)

He lived at Sinthi near Calcutta, and was a man of the world before he met Sri Ramakrishna. The Master's exhortations appealed to him so strongly that he ultimately renounced the world and joined the Barnagore monastery.

## 74. KALI (SWAMI ABHEDANANDA)

He first met Sri Ramakrishna late in 1883. He was deeply interested in the study of Yoga and Vedanta, and on account of his constant spiritual practices he was known as Kali Tapaswi in his early monastic days. He did much to spread the

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message of Vedanta in America from 1896 to 1920 and has written many books on the subject.

## GANGADHAR (SWAMI AKHANDANANDA)

He met Sri Ramakrishna with his friend Hari Nath (Swami Turiyananda), when he was quite young. He was then leading a rigid life of austerities, which was modified by his contact with Sri Ramakrishna. Since his taking orders he travelled as far as Lhasa in Tibet, where he stayed for three years. He was the first among the monastic disciples of the Master to start philanthropic work in India as early as 1894. He became President of the Ramakrishna Math and Mission in 1934 after the passing away of Swami Shivananda. He spent the greater portion of his later life in the Orphanage at Sargachhi, in the Murshidabad District, in carrying on the philanthropic work among the poor and the helpless.

## HARIPRASANNA (SWAMI VIJNANANANDA)

He met Sri Ramakrishna in 1883 in the company of his friends Sasi (Swami Ramakrishnananda) and Sarat (Swami Saradananda), while he was in college. The Master had a glimpse of this young aspirant's future life and initiated him, instilling into his mind a love for renunciation. After holding important government posts as an Engineer, he renounced the world.<sup>41</sup> He was Vice-President of the Ramakrishna Math and Mission since 1934, till his recent appointment as President.

## TOWARDS THE END

## 75. INTRODUCTION

## 77. SHYAMPUKUR HOUSE

This is the house where Sri Ramakrishna was removed from Dakshineswar in September, 1885, for the treatment of his cancer in the throat. In their earnest struggle to bring about the Master's recovery, the young disciples developed a spirit of comradeship which matured in the Cossipore garden house. It was here that, under the Master's instructions to arrange for Kali Puja on the 6th November, 1885, the devotees, led by Girish Chandra Ghose, offered adoration to Sri Ramakrishna himself as the Divine Mother.

## COSSIPORE GARDEN HOUSE

Sri Ramakrishna was removed to this house on the 11th December, 1885, and remained here till he passed away in the early hours of the 16th August, 1886. The Master, disregarding his fatal disease, silently trained the young disciples for a lofty spiritual life and instilled into their minds an undying spirit of renunciation. It was in this holy atmosphere of love and pathos, service and devotion, that the heroic disciples became inextricably banded into one spiritual fraternity, afterwards known as the Ramakrishna Math and Mission. It was here again that Swami

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Vivekananda got a taste of the *nirvikalpa samadhi*, for which he was repeatedly praying to Sri Ramakrishna.

78. A GROUP OF DEVOTEES

Picture taken at the Cossipore Garden House of the devotees standing by the side of the mortal remains of their beloved Master. Some of them were: (1) Mahendia or M.; (3) Kali; (5) Sarat; (6) Mani Mallik; (7) Gangadhar; (8) Navagopal;

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(11) Tarak; (13) Gopal Senior; (15) Vaikuntha; (17) Manomohan; (18) Harish; (19) Narayan; (21) Sasi; (22) Lutu; (23) Bhavanath; (24) Baburam; (25) Niranjan; (26) Narendra; (27) Ram; (28) Balaram; (29) Rakhal; (30) Nityagopal; (31) Yogin; (32) Devendra.

COSSIPORE CREMATION GROUND

The small temple indicates the spot where the mortal remains of the Master were consigned to the fire.

## THE RAMAKRISHNA ORDER

79. INTRODUCTION

81. SWAMI VIVEKANANDA

83. BARNAGORE MATH

This dilapidated rented house was the first monastery of the *sannyasin* disciples of Sri Ramakrishna, the home of the Ramakrishna Order that came into being in 1886 under the inspiring lead of Narendranath on the passing away of the Master. This is the scene where, urged by a strong spirit of renunciation and a consuming passion for the realization of Truth, they became welded into a spiritual fraternity—the body, as it were, of the absent Master—and spent day and night in hard austerities and contemplation of the Lord, till they removed to the Alambazar

Monastery. The house has since been pulled down.

ALAMBAZAR MATH

This rented house on the main road from Calcutta to Dakshineswar was also the cradle of the Ramakrishna Order from 1889 to 1897, when the monastery was removed to a rented garden house (Nilambar Mukherjee's house) across the Ganges.

84. MATH AT NILAMBAR MUKHERJEE'S HOUSE

The *sannyasin* disciples of the Master lived in this house at Belur for a short period before the Order made the present Belur Math premises their permanent headquarters in 1899. The Holy Mother lived for some time in a house close to it.

## RAMAKRISHNA MATH AND MISSION HEADQUARTERS, BELUR

85. A VIEW OF THE BELUR MATH FROM THE GANGES

86. BELUR MATH GATE

BELUR MATH CHARITABLE DISPENSARY

87. HOLY MOTHER'S TEMPLE

BRAHMANANDA TEMPLE

VIVEKANANDA TEMPLE

88. A VIEW OF THE MONASTERY AND SHRINE

89. BELUR MATH GUEST HOUSE

BELUR MATH LIBRARY

BELUR MATH OFFICE

90. BELUR MATH MAIN BUILDING

91. BELUR MATH SHRINE

INSIDE VIEW OF THE SHRINE

92. RAMAKRISHNA TEMPLE AT THE BELUR MATH (AS IT WOULD SOMEWHAT LOOK FROM THE GANGES AFTER CONSTRUCTION)

The Belur Math, the headquarters of the Ramakrishna Math and Mission, founded by the illustrious Swami Vivekananda in 1899, stands on the right bank of the Ganges, four miles from Calcutta. The magnificent temple of Sri Ramakrishna, which is being constructed to replace the present little shrine and which presents a marvellous combination of architectural beauty,

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nobility of conception and synthesis of the outstanding features of the sacred edifices of different faiths, is an unfailing source of spiritual comfort and inspiration to thousands—an eloquent symbol of religious harmony and fraternity of which the Master was a living embodiment. The temples of Swami Vivekananda, the Holy Mother and Swami Brahmananda mirror their graceful forms on the bosom of the sacred river. The guest-house with its massive redwood table, the library with its choice collection of books, the main building of the monastery nestling the room where Swami Vivekananda lived, and other residences of the monks, the dispensary—a boon to the sick and the suffering, the extensive lawns dotted with

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leafy trees and flower gardens, the stillness of the atmosphere occasionally broken in upon by chimes of temple bells and the chorus of devotional prayers, and, above all, the holy associations of the glorious disciples of Sri Ramakrishna—these, in addition, serve to induce in one's mind a feeling of deep reverence and solemn repose as one steps into the precincts of this training ground of the monks. It is from this peaceful centre of dynamic spiritual culture that innumerable streams of creative ideas have sprung up and are flowing to-day with ever-increasing freshness and vigour throughout the length and breadth of the world and moulding the hopes and aspirations of humanity at large.

## MISSION CENTRES OF GENERAL SERVICE

## 93. INTRODUCTION

## 95. RAMAKRISHNA MISSION HOME OF SERVICE, BENARES

Here is presented a picturesque view of the Home of Service at Benares, which, with its spacious lawns and flower-beds, its workers' quarters and numerous wards, its elaborate arrangements for the treatment and shelter of the sick and the infirm, as well as with its batch of dedicated souls for the service of suffering humanity irrespective of sex—is indeed the most notable charitable institution of the Ramakrishna Mission. Located in the heart of the ancient holy city of Benares, which draws an unceasing stream of pilgrims to its numberless sanctuaries, the Home, with its diverse activities such as the women's hospital, branch outdoor dispensary, refuges for invalid men and women, and home for paralytic patients, has, since its inception in 1900, ministered to hundreds of thousands of distressed souls of all castes and creeds.

## 96. RAMAKRISHNA MISSION SEVASHRAMA, RANGOON (BURMA)

In this land of pagodas and stronghold of Buddhist monks, the Rangoon Sevashrama has grown to be the second largest hospital in the course of fifteen years. The picture presents only a glimpse of the institution with its numerous

well-equipped wards and of the efficient humanitarian activities of its consecrated workers. Its free services to hundreds of thousands of sick, poor people hailing from far-off places and speaking diverse tongues are being increasingly appreciated both by the Government and the public. Started in 1921 with only 20 beds, the hospital boasts to-day of 142 beds, and serves more than two lacs of patients annually through its outdoor department—a phenomenon that speaks for itself.

## 97. RAMAKRISHNA MISSION SISUMANGAL PRATISTHAN, CALCUTTA (4 Illustrations)

The Sisumangal Pratisthan is a Maternity and Child Welfare Centre started at Bhowanipur, Calcutta, in 1932. It is the only institution of the Ramakrishna Mission that is wholly devoted to maternity and child welfare work. The institution has got a well-equipped hospital with 25 beds for mothers and a separate Baby Ward. The hospital is more like a home, and the nursing staff is sympathetic and imbued with the spirit of service. Besides educating women about the vital importance of adequate maternity and child care, it renders: (a) antenatal care to expectant mothers, (b) hospital and domiciliary maternity service, (c) postnatal care to children up to school-going age, and (d) training to deserving women of good families in midwifery

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And obstetrical nursing. All these services are rendered free of charge to poor people. The institution is perhaps the only one of its kind in India at the present time. It has within this short period of its existence become one of the most useful and popular maternity centres of Calcutta and has succeeded in winning universal admiration as an ideal maternity centre. The statistics of the centre bear eloquent testimony to the splendid work that is being carried on by it.

98. RAMAKRISHNA MISSION SEVASHRAMA, BRINDABAN

The very name of Brindaban conjures up before the minds of the devotees the immortal play of Sri Krishna and his loving associates. It is in a lovely spot of this hallowed city, on the bank of the Jumna, that the Sevashrama is situated, from where it has been ministering to the physical needs of the sick and poor Narayanas irrespective of caste, creed or nationality for the last thirty years. The façade of the Ashrama as shown here will give some idea of the splendid work that has been built up in this celebrated place of pilgrimage through tireless zeal and patient self-sacrifice.

99. RAMAKRISHNA MISSION SEVASHRAMA, KANKHAL, (SAHARANPUR)

Kankhal, a suburb of Hardwar on the bank of the

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Ganges, standing at a short distance from where it has emerged into the plains from the Himalayas, is well-known to the Hindus as one of the most sacred places of pilgrimage. In this hoary, peaceful retreat of *sannyasins* and pious devotees of all denominations, the Sevashrama occupies a very important position. From a humble nucleus it has, during the last three decades and a half, developed into a centre of great usefulness to the suffering public. The Ashrama is furnished with commodious wards and is run by a band of selfless workers.

RAMAKRISHNA MISSION SEVASHRAMA, MIDNAPORE

This Ashrama has been in existence since 1914 and is doing excellent service to the public through its indoor and outdoor medical departments, primary schools, library, and religious classes. It has been a centre of great attraction to peace-loving souls who are drawing inspiration from its many-sided activities.

100. RAMAKRISHNA MISSION SEVASHRAMA, LUCKNOW

The Sevashrama had its inception in the year 1914. Its popularity as a charitable institution in this old seat of Mahomedan influence, which is fast growing into the premier city of the United Provinces, is proof positive of the excellent service it has been rendering to humanity at large.

## MISSION CENTRES MAINLY EDUCATIONAL

101. INTRODUCTION

103. RAMAKRISHNA MISSION STUDENTS' HOME, MADRAS (5 Illustrations)

Only a few minutes' walk from the sea-beach, this premier educational institution of the Mission, at Mylapore, in the southern part of the city of Madras, stands as a bright example of how vocational training can be effectively combined with intellectual, moral and religious education in a healthy spiritual atmosphere. The Home, which was started in 1905, provides free board and lodging to indigent students of approved merit and has undertaken, with conspicuous success, the responsible task of fulfilling the

economic and cultural needs of the country through its various sections, including the Residential High School, the Industrial School (providing a course in automobile engineering), the home for school and college students and the branch High School at Mambalam, a suburb of Madras. The institution, with its imposing array of edifices, is an object of perennial interest even to casual visitors to the city.

104. RAMAKRISHNA MISSION STUDENTS' HOME, CALCUTTA

This ideal Home for college students is situated at Gauripore, Dum-Dum, within a convenient distance of the city of Calcutta, amid the natural

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beauty and repose of rural Bengal. It has been recognized as a residence for college students by the Calcutta University. Nurtured under the care and discipline of the monks of the Ramakrishna Order, the students get ample opportunity of moulding their lives after lofty standards and learning the dignity of labour, so as to become useful members of society.

105. RAMAKRISHNA MISSION VIDYAPITH, DEOGHAR, S. P., BIHAR (2 Illustrations)

The Vidyapith is situated on an extensive open area amidst picturesque surroundings, within easy reach of the town and the famous temple of Vaidyanatha. The institution, teaching up to the High School standard, is run on the model of the ancient Gurukula, with special emphasis on the development of character and a religious spirit, along with intellectual, physical and moral training under the loving guidance of the resident monks and teachers.

106. SISTER NIVEDITA GIRLS' SCHOOL AND SARADA MANDIR, CALCUTTA (2 Illustrations: School and Prayer hall)

This Girls' school at Baghbazar was established in 1902 by Sister Nivedita (Miss Margaret E. Noble) to train Indian girls in strict conformity with the sacred traditions of the land and fill their plastic minds with a strong passion for service. It strives to keep intact their naive tenderness and humility, their power of endurance and self-effacement, and to make them efficient in household duties and the arts and crafts auxiliary to them. The institution gives free education to over 500 girls up to the High School standard and provides accommodation for about 40 girls in the attached Sarada Mandir under the maternal care of a band of selfless women workers who have consecrated their lives to the cause.

107. RAMAKRISHNA MISSION ASHRAMA, SARISHA, 24 PARGANAS (3 Illustrations)

This is a model village institution situated 26 miles to the south of Calcutta on Diamond Harbour Road. The Middle English School for boys and the High School for girls, conducted efficiently in the serene atmosphere of the Ashrama, with an

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adequate provision for their moral and physical training, furnish a striking instance of how patient industry, self-abnegation and love for humanity can build up a full-fledged educational institution from very modest beginnings. The Ashrama devotes itself to the task of village reconstruction through a comprehensive educational programme eminently suited to the needs and genius of the people. With its rural setting, simplicity of life, freshness of outlook and high moral tone, it has developed into an invaluable asset to our country.

108. RAMAKRISHNA MISSION ASHRAMA, SARGACHHI, MURSHIDABAD (2 Illustrations)

This is the oldest charitable institution of the Ramakrishna Mission, having been started in the year 1897, when a terrible famine ravaging the district moved Swami Akhandananda, afterwards President of the Ramakrishna Math and Mission, to render relief to the helpless villagers and subsequently to found a permanent centre of philanthropic work in the rural area. Through his single-minded devotion, indefatigable zeal and burning love for the masses, the Ashrama has been exerting a great educative influence in that locality with its temple, orphanage, primary school, dispensary and garden.

109. RAMAKRISHNA MISSION SEVA SADAN, SALKIA (HOWRAH)

Originally started as an orphanage in the industrial suburb of Calcutta, this Ashrama has developed into a Home for poor students. It has opened an Outdoor Charitable Dispensary to serve the poorer section and the labouring classes of the locality. The institution has made commendable progress within the twelve years of its existence.

RAMAKRISHNA MISSION ASHRAMA, BARNAGORE (24 PARGANAS)

Started in the year 1912 as an orphanage, this institution has, during the last few years, added to it a dispensary and a Sanskrit Chatushpathi. The peaceful atmosphere of the Ashrama and the quiet activities of the boys and workers present a striking contrast to the bustle characteristic of a modern suburban town.

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110. RAMAKRISHNA MISSION VIDYALAYA, PERIANAL-  
KENPALAYAM (COIMBATORE)

The Vidyalyaya was started in 1930 as a boarding-house and has now developed into a regular residential school. The whole scheme of the institution has been drawn up with a view to evolving a type of all-round education by which the boys will grow into strong and self-reliant youngmen. The training given here rouses their latent instincts of leadership and impresses on them the value of team-work. The boys are drawn from all sections of the Hindu society irrespective of caste and live as one family without observing any distinction.

RAMAKRISHNA MISSION ASHRAMA, PATNA

Ever since its inception in 1922, this institution in the capital of Bihar has maintained its existence under the fostering care of the sympathetic public. Its educational and religious work has impressed its usefulness on the minds of the people, and it has great possibilities of development in the future.

111. RAMAKRISHNA MISSION SOCIETY, RANGOON  
(2 Illustrations)

The religious and educational activities of this Society have proved an invaluable asset to the intellectual life of the people of the city. The library and the reading room, with ladies' sections, are furnished with a fine collection of books and periodicals on a variety of subjects, in different languages. The guest-house attached to the Society is a welcome halting-place for visitors, and the religious classes and lectures arranged by the institution cater to the spiritual needs of the religiously disposed.

112. RAMAKRISHNA MISSION, BARISAL

Since its establishment in 1904, this Ashrama has been carrying on philanthropic, educational and religious activities with considerable success.

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The Students' Home which is run by it has become very popular in the district.

VIVEKANANDA SOCIETY, JAMSHEDPUR (SINGBHM)

Situated in the busy modern industrial city, this institution has succeeded in bringing education to the poor labouring classes through its primary schools. Its library and reading room and the religious lectures arranged by it have been equally useful to the intelligentsia. The Society also runs a Students' Home and takes in hand various philanthropic activities.

113. RAMAKRISHNA MISSION ASHRAMA, FARIDPUR

The Ashrama, situated in a secluded part of the town, has grown into a nucleus of various religious and philanthropic activities. The main work of the institution is educational. It conducts an M. E. school for girls and a primary school for Harijans, and runs a public library and an outdoor charitable dispensary.

RAMAKRISHNA MISSION ASHRAMA, CAWNPORE

Started in 1920, this Ashrama has developed into a philanthropic institution of considerable importance in the locality, with a charitable dispensary, a Harijan and a labour school, a Students' Home and a library as the different phases of its humanitarian activity.

114. RAMAKRISHNA MISSION INDUSTRIAL SCHOOL,  
BELUR, HOWRAH (4 Illustrations)

It makes one's heart glad to witness groups of healthy boys working with the hammer and chisel, plying the shuttle and the fret-saw, dyeing cloth and making garments, in the spacious workshops of this institution, which has been tackling, with encouraging results, the problem of suitably equipping our needy youngmen against the struggle for existence. Education in the school is given free, and in the attached hostel the boys are mostly provided with free board and lodging.

## COMBINED MATH AND MISSION CENTRES

115. INTRODUCTION.

117. RAMAKRISHNA MATH AND MISSION, MADRAS

The picture gives the front-view of the monastery

in Madras. It is one of the oldest institutions of the Ramakrishna Order, having been started in 1897 with Swami Ramakrishnananda in charge.



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Being the premier monastery of the Order in the South, it has been receiving a steady influx of devotees and visitors from different parts of the Presidency. It has all along shown a splendid record of activities in the direction of preaching, publication, education, social uplift work and medical relief. Through its two magazines, *Vedanta Kesari* (English) and *Ramakrishna Vijayam* (Tamil), it reaches a wide circle of the reading public, and the charitable dispensary run by it ministers to thousands of poor patients.

118. RAMAKRISHNA MISSION ASHRAMA, BOMBAY  
(2 Illustrations)

Situated at Khar, a delightful new suburb of Bombay, the Ashrama has, since its foundation in 1923, been doing very useful work in the city and its suburbs. Among other things, it conducts a charitable dispensary, a free library and a Students' Home. The religious, educational and philanthropic activities of the institution, as also its enviable position commanding a beautiful view of the sea, have contributed to the charm and importance of this Ashrama.

119. RAMAKRISHNA MATH AND MISSION, DACCA  
(2 Illustrations)

The origin of this institution at Dacca, which at one time was the capital of the Nawabs of Bengal, and is still the most important city in Eastern Bengal and the seat of a University, goes back to the year 1899. Situated in a new extension of the city, it is refreshingly free from the dust and noise which are the usual concomitants of modern city life, and maintains a serene atmosphere of purity and cheerfulness even in the midst of its varied educational, philanthropic and missionary activities.

120. RAMAKRISHNA MATH AND MISSION, BHUBANESWAR

The monastery was founded by Swami Brahmananda in the year 1919 in a secluded quarter of Bhubaneswar, an ancient place of pilgrimage in Orissa. The peaceful atmosphere of the place has an alluring influence on large numbers of spiritual aspirants. The picture gives a charming view of the Ashrama buildings, temple, lawns and gardens.

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RAMAKRISHNA MISSION ASHRAMA, DELHI

This institution occupies a central position between Old and New Delhi, the capital of British India, which is verily the cradle of Indian dynasties and the epitome of Indian civilization. In this historic city where the various streams of Indian culture have mingled their currents down the ages, the Ashrama has secured a permanent foothold through its manifold religious, educational and charitable activities and has added to the richness of the collective life of the people at large.

121. RAMAKRISHNA ASHRAMA AND MISSION SEVA SAMITI, SYLHET

The institution has remarkably combined intense spiritual life with philanthropic activities, and has been ministering to the intellectual, physical and spiritual needs of the people in general through a number of schools, libraries and dispensaries interspersed in the district, particularly in the rural areas.

RAMAKRISHNA SEVA SAMITY, KARIMGANJ

This sub-centre of the Mission Seva Samity of Sylhet carries on charitable, educational and religious work.

122. RAMAKRISHNA ASHRAMA AND MISSION SEVA-SHRAMA, NARAYANGANJ (DACCA)

Situated in an important river port of Eastern Bengal, this Ashrama, like other Math and Mission centres, conducts regular worship, religious classes, a dispensary and a decent library for the benefit and enlightenment of the local and neighbouring people. A couple of miles to the west of this town is the village of Deobhog, where lived Nag Mahasay, the greatest householder disciple of Sri Ramakrishna.

RAMAKRISHNA ASHRAMA AND MISSION SEVA-SHRAMA, SONARGAON (DACCA)

The sacred sanctuary of Sri Ramakrishna, the outdoor dispensary and the free library have combined to make this centre an attractive resort to the villagers around.

RAMAKRISHNA ASHRAMA AND MISSION SEVA-SHRAMA, BALIATI (DACCA)

This small but useful Ashrama in its charming

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rural setting has become the centre of diverse educational, medical and other activities. For the last quarter of a century it has been bringing to the doors of the village people the noble ideas of service and self-sacrifice.

123. RAMAKRISHNA MISSION ASHRAMA, RANCHI

This Ashrama stands in a picturesque corner of the hill station of Ranchi, the summer resort of the Government of Bihar. On account of its religious and charitable activities it has become a place of attraction to a considerable number of people since its inception in 1927.

RAMAKRISHNA MATH AND MISSION, BANKURA

Situated in a lonely part of the town, with open fields lying on three sides, this Ashrama is rendering valuable philanthropic service to the sick and the poor of this district, which is often a victim to scourges of nature.

124. RAMAKRISHNA ASHRAMA AND MISSION SEVASHRAMA, TAMILUK (MIDNAPORE)

The abiding interest on the part of the public in the variety of activities the Ashrama has undertaken for the service of humanity is due to its splendid contribution to the religious life of the people at and around Tamluk—the Tamralipti of ancient history.

RAMAKRISHNA ASHRAMA AND MISSION SEVASHRAMA, CONTAI (MIDNAPORE)

The Ashrama has undertaken the responsible task of educating the masses in the rural area.

- Its charitable dispensary, Students' Home, primary schools in the neighbouring villages, occasional relief works, and religious classes and festivals have served to disseminate the invigorating ideas of Swami Vivekananda among the people.

125. RAMAKRISHNA MISSION ASHRAMA, KATIHAR (BIHAR)

This institution of ten years' standing has been able to enlist the active sympathy of the public by its various philanthropic activities. Religious classes as well as charitable work are carried on in the secluded atmosphere of the Ashrama for the benefit of all.

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RAMAKRISHNA MISSION ASHRAMA, MYMENSINGH

Located in a solitary corner of the town, this Ashrama has become a covetable place for devotional practices. It conducts educational and charitable activities on a humble scale.

126. RAMAKRISHNA MATH AND MISSION SEVASHRAMA, ALLAHABAD

This Math at Allahabad, which is an ancient holy city in the arms of the sacred rivers Ganges and Jumna which meet here, has, ever since its inception, been presided over by Swami Vijnananda, whose spiritual guidance is a source of supreme comfort to those who associate with him. The Sevashrama administers medical relief to thousands of poor people.

RAMAKRISHNA ASHRAMA AND MISSION SEVASMITY, HABIGANJ (SYLHET)

The main activities of the Seva Samity, besides its spiritual ministration, consist in imparting education to shoe-makers and members of other depressed classes in the district, and in organizing suitable home industries and co-operative societies for the improvement of their economic condition.

MATRIMANDIR AND SARADA SEVASHRAMA, JAYRAMBATI, BANKURA (for illustration see p. 17)

Four miles from Kamarpukur, the birth-place of Sri Ramakrishna, is Jayrambati, where stands a stately temple dedicated to the Holy Mother, the blessed consort of Sri Ramakrishna, marking the sacred spot of her nativity. Associated with her life of intense prayer and complete self-dedication and sanctified by her superb spiritual illumination, the village has become a place of pilgrimage to the people at large. A small school and a dispensary run by the centre attend to the secular needs of the villagers.

The Ashrama at Koalpara bears sacred associations of the Holy Mother, who not only halted here off and on during her journeys to and from her native place, Jayrambati, but occasionally lived in the vicinity for considerable periods. The shrine here is a centre of attraction to the devotees.

## MATH CENTRES

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## 127. INTRODUCTION

129. ADVAITA ASHRAMA, MAYAVATI, ALMORA  
(3 Illustrations)

Perched on an elevated knoll 6800 feet above the sea-level, amidst the profound grandeur and beauty of the Himalayas and commanding a bewitching view of the eternal snow ranges lying in majestic silence to the north and of the wavy mountain peaks standing in a meditative pose all around, this Ashrama is an ideal retreat for monks devoting themselves exclusively to contemplation and study. Started by Swami Vivekananda in 1899, through the help of his English disciples, Captain and Mrs. Sevier, with a view to realizing the Vedantic ideal of the oneness of all existence free from all compromises, it has ever since its inception maintained its tradition intact. The editorial staff of the *Prabuddha Bharata*, the leading English monthly of the Ramakrishna Order, is stationed in this monastery, and the magazine, along with numerous valuable books, is published from its branch at Calcutta. The Ashrama accommodates visitors in its guest-house and serves the hill people through the attached charitable dispensary.

## 130. RAMAKRISHNA MATH, BAGHBAZAR, CALCUTTA

It was here that the Holy Mother lived for about eleven years and finally passed into Mahasamadhi. The place has become an abiding source of spiritual inspiration to hundreds of devotees on account of its close association with the Holy Mother and some direct monastic disciples of Sri Ramakrishna. It is one of the three outstanding publication centres of the Ramakrishna Order, the Bengali monthly, *Udbodhan*, being among its numerous publications. Scriptural classes are regularly held to the great benefit and spiritual uplift of the inmates and devotees.

131. RAMAKRISHNA ADVAITA ASHRAMA, BENARES  
(2 Illustrations)

This Ashrama, started in 1902 under the auspices of Swami Shivananda in the holy city of Benares, stands contiguous to the Ramakrishna Mission

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Home of Service and provides ample facilities to the monastic members of the Order for their spiritual advancement. Thus these two institutions standing side by side illustrate in a synthetic way the twin ideals of the Order, viz. contemplation and selfless action. The beautiful stone temple, as shown here, is a new addition to the Ashrama and is dedicated to Sri Ramakrishna, whose marble statue, placed in the sanctum, receives daily worship and homage from the devotees.

## 132. RAMAKRISHNA ASHRAMA, OOTACAMUND

The Ashrama is situated in one of the beauty-spots of this "Queen of Hill Stations" in the South and commands a magnificent view of the hills and dales all around. The Ashrama possesses a well-equipped library which stands the public as well as the monastic inmates in good stead.

## VIVEKANANDA ASHRAMA, SHYAMALA TAL. (ALMORA)

Situated on the way to Mayavati in the midst of charming scenery and solitude of the Himalayan forest at an altitude of nearly 5000 ft., it is eminently suited for spiritual practices. Its charitable dispensary has proved a veritable boon to the poor, sick hill-people for many miles around.

## 133. RAMAKRISHNA ASHRAMA, BANGALORE

Bangalore is a well-known health resort of Southern India. Here, in 1903, Swami Ramakrishnananda first planted the seed of a monastery, which has gradually developed into a preaching centre of great magnitude and usefulness. The Ashrama is situated near the famous Bull Temple, in a secluded quarter of the city, and on account of its extensive ground and picturesque surroundings has become a most congenial retreat for spiritual practices.

## RAMAKRISHNA ASHRAMA, MYSORE

Ideally situated in one of the best extensions of the city amid delightful natural scenery, the Ashrama is well fitted for spiritual and intellectual pursuits. The study circle organized through

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the help of H. H. the Maharaja of Mysore has afforded a very good opportunity to the monastic members of the Ramakrishna Order for a comparative study of Eastern and Western philosophy and religion on a scientific basis. The Ashrama runs a Students' Home, which is becoming popular. Daily classes and religious services as well as occasional lectures have proved great incentives to the spiritual growth of a large section of the people.

## 134. GADADHAR ASHRAMA, BHOWANIPORE, CALCUTTA

Since its establishment in 1921 the institution has been located in one of the most enlightened quarters of Calcutta. The Veda Vidyalaya, started in 1926, forms an integral part of this Ashrama and has developed into a very popular centre of Sanskrit learning under some learned Pandits, which has kept the lamp of India's cultural tradition burning. Both the Ashrama and the Vidyalaya have libraries with a good collection of valuable scriptural and philosophical works.

## RAMAKRISHNA MATH, PURI

Standing directly on the beach at a considerable distance from the crowded sections, and commanding a magnificent view of the sea, this Ashrama in the holy city of Jagannath is an ideal place for leading a contemplative life.

## 135. RAMAKRISHNA ASHRAMA, NAGPUR

This popular centre in the capital of the Central Provinces with its many-sided activities has engendered public confidence in its broad spiritual outlook. The charitable dispensary, the public library, the Students' Home as well as religious classes and lectures form its outstanding features.

## 136. RAMAKRISHNA ASHRAMA, KARACHI

This is the youngest centre of the Ramakrishna Order, but a most promising one. It was started in 1936 as a result of the enthusiasm evoked by the lectures and class-talks of Swami Sharvananda. The first centre in Sind, it has already got a beautiful house of its own in Garden Quarter, where regular worship and classes are held and occasional lectures on philosophical subjects are delivered.

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## RAMAKRISHNA SEVASHRAMA, GARBETA (MIDNAPORE)

Educational and medical services rendered by the Ashrama through its outdoor dispensary, as also a primary and a night school are of great help to the poor local people

137. RAMAKRISHNA ASHRAMA, DINAJPUR  
(2 Illustrations)

The Ashrama occupies a beautiful site at the outskirts of the town and has become a very useful institution in the locality through its extensive educational, medical and religious services.

## 138. SARADASHRAMA, PONNAMPET (COORG)

Situated in the southern part of the beautiful mountainous country of Coorg, the Ashrama has justified its existence by creating a general interest in the broad principles of religion, and the annual congregation on the birthday of Sri Ramakrishna is a sight to see. The Ashrama has also been teaching scientific methods of bee-culture to the rural people for their economic improvement, which has won the appreciation of the Government.

## RAMAKRISHNA ASHRAMA, RAJKOT (KATHIAWAR)

This Ashrama in the heart of Kathiawar has made a very good progress during its short career. Regular religious classes, occasional lectures and discourses, and the reading room and library have created a healthy atmosphere of spirituality and won the support of the general public as well as the active sympathy of some of the Ruling Princes of Kathiawar.

## 139. RAMAKRISHNA KUTIR, ALMORA

This Himalayan centre, with its beautiful surroundings and bracing climate, provides excellent facilities for meditation and study. It was founded in 1918 by Swami Turiyananda.

## RAMAKRISHNA ASHRAMA, CHANDIPUR (MIDNAPORE)

This Ashrama of rural Bengal has been striving to tackle the problem of village reconstruction through its educational and philanthropic undertakings, bringing life and light to the despondent masses.

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140. RAMAKRISHNA ASHRAMA, TRICHUR (COCHIN)  
(3 Illustrations)

The Ashrama, established twenty-two years ago, devotes itself mainly to the uplift of the Harijans (the so-called untouchables) of Malabar, in a most conservative area, through various religious, educational, social and economic organizations. The boys and girls in the two Gurukulas learn clean habits, chant Sanskrit hymns and live a happy life in an elevating environment. They receive free general education in the primary and secondary schools and practical education in the vocational and agricultural sections attached to them. For the benefit of the masses, the Ashrama has started a co-operative society, a benefit fund and an employment bureau, while spiritual food is provided for them through religious classes and festivals.

## 141. RAMAKRISHNA ASHRAMA, BAGERIAT (KHULNA)

The Ashrama has greatly popularized the ideals of the Ramakrishna Order mainly through scriptural classes. Its resources are also utilized for the service of the poor and the illiterate.

## RAMAKRISHNA MATH, NATTARAMPALLI (NORTH ARCOT)

This is a lovely Ashrama in a rural area, solely devoted to the moral and spiritual uplift of the common village-folk.

## 142. RAMAKRISHNA MATH, CONJEEVERAM

Located almost midway between Siva-Kanchi and Vishnu-Kanchi, the two sections of this ancient place of pilgrimage and seat of classical learning, the newly-started centre, with its catholic outlook and spirit of service, stands as a connecting link, as it were, between the two aspects of religious pursuit. Of special interest to the local public is the library and reading room which forms part of the Ashrama.

## RAMAKRISHNA ASHRAMA, KISHENPUR (DEHRA-DUN)

Five miles above Dehra-Dun, in a picturesque valley on the way to the Mussoorie hills, the Ashrama with its library is an attractive retreat for contemplation and spiritual culture.

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## 143. RAMAKRISHNA ASHRAMA, JAMTARA (SONTHAL PARGANAS)

This Ashrama in the salubrious climate of Sonthal Parganas is only a few hours' journey from Calcutta and serves as a health resort for the sick members of the Ramakrishna Order. The poor people of the locality also derive benefit from its small dispensary.

## RAMAKRISHNA ASHRAMA, MALDA

This Ashrama, started in the year 1924, has been steadily growing in popularity. It has been carrying on the work of village reconstruction in different parts of the district through a number of Ramakrishna Societies. Its educational and philanthropic activities, in addition to Bhajana and religious festivals, are being appreciated by the public.

## 144. RAMAKRISHNA ASHRAMA, JAHNDI (FARIDPUR)

The sincere effort of some self-sacrificing workers has brought into existence this humble rural Ashrama, which, among other things, has been doing excellent educational work among the villagers.

## RAMAKRISHNA SEVASHRAMA, SILCHAR (CACHAR)

The Institution has been doing excellent work among the hill-tribes of the district since 1924 through its Students' Home, Night Schools and a Lower Primary School.

## 145. VIVEKANANDA SILPI-SANGHA, COSSIPORE, CALCUTTA (6 Illustrations)

This is an institution started in 1929 as a step towards solving the unemployment problem of the middle classes in our country. A techno-industrial school which is conducted under its auspices is doing very useful work at Jharia and in its branch centre at Chhota Ambona, near Dhanbad, in Bihar.

146. RAMAKRISHNA ASHRAMA, SHILLONG  
(3 Illustrations)

The work in the Khassia and Jaintia Hills was begun with the object of diffusing a knowledge of Hinduism among the hill tribes, about one-sixth of whom have forsaken their own faith. The acti-

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vities of these centres are confined to matters educational, charitable and spiritual. The Shillong centre, started a few years later as the headquarters of the Ramakrishna Ashramas in the Khassia and Jaintia Hills, has become a very

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useful institution. It runs a Primary School and a Library and conducts religious classes for the benefit of the public. The schools at Shella, Cherapunji and Nongwar are managed under the direct supervision of the Shillong centre.

## CENTRES OUTSIDE INDIA

## 147. INTRODUCTION

RAMAKRISHNA MISSION (CEYLON BRANCH):

## 149. RAMAKRISHNA MISSION ASHRAMA, COLOMBO

## 150. RAMAKRISHNA MISSION ASHRAMA, TRINCOMALIE

## 151. EDUCATIONAL INSTITUTIONS AT BATTICALOA AND TRINCOMALIE (4 Illustrations)

The Mission centres at Trincomalie, Jaffna, Batticaloa and Colombo with a network of educational institutions spread all over the Island, are devoted to the intellectual and spiritual advancement of the people in this land of Buddhism. It is refreshing to witness how both Buddhism and Vedanta are shaking hands with each other and essaying to build up a rich and synthetic cultural life in the Island. The planting of the banner of Vedanta on the soil of Ceylon under the auspices of Swami Vivekananda finds its historic parallel in the epoch-making missionary work of Mahindra and Sanghamitra, the great apostles of Buddhism, who landed there more than two thousand years back. The influx

of these two sacred streams of religious thought from the North has served in no small measure to counteract the reactionary forces working to break down the moral and spiritual backbone of the people. Altogether thirteen schools are maintained by the above Mission centres, with a total strength of 2,285 students, of whom one-third are girls.

## 152. RAMAKRISHNA MISSION, SINGAPORE (STRAITS SETTLEMENTS)

This institution is a proof of the appreciation of the Vedantic ideas and ideals as propounded by Swami Vivekananda, in the distant corners of the Asiatic Continent. Its attempt to popularize Hinduism through lectures, classes, journals, schools, etc., has met with conspicuous success. Started in 1928 in response to a growing demand on the part of the local public for the broad and universal ideas of the Ramakrishna Mission, the Ashrama has now got a permanent footing and has been progressing steadily and satisfactorily.

## IN THE UNITED STATES OF AMERICA

153. VEDANTA SOCIETY, SAN FRANCISCO, CALIFORNIA,  
2963 Webster Street

SHANTI ASHRAMA, SAN ANTONIO VALLEY

A casual traveller often stops wonderingly at the crossing of Webster and Filbert Streets to get a good view of the unusual architecture of the building that stands imposingly at the corner. His curiosity leads his steps, under the shady trees behind the beautiful shrubberies, to the canopied entrance fringed with the mystic lotus motif, where a carved stone proclaims it as "The Hindu Temple." This Society was started in

1900 under the leadership of Swami Turiyananda, who by his personal example inspired his students to a life of meditation and concentration. The Shanti Ashrama, a Peace Retreat, in the solitude of picturesque San Antonio Valley, was also his creation. The work of the Society was taken up in right earnest in 1902 by Swami Trigunatita, who gave form and unity to it and built the first Hindu Temple in the West, which still houses the Society. He was succeeded by Swami Prakashananda and others. The present incumbent Swami Ashokananda holds weekly meetings in the Temple auditorium and a service

## PAGE

downtown every Sunday, as also a study class on Friday. The last Friday of every month is given over entirely to answering questions. The Swami's eloquence and his masterly exposition of the abstruse philosophical truths have made the institution very popular amongst the intelligentsia of the surrounding places, and have necessitated regular extension lectures and classes at Oakland, across the Bay.

154. ANANDA ASHRAMA, LA CRESCENTA, CALIFORNIA  
(3 Illustrations)

This lovely centre surrounded by mountains is, like the Shanti Ashrama, another pioneer attempt in America to build up the spiritual life of its members in the peaceful seclusion of the woods. Students stay here as resident members and lead a simple life of contemplation. The Ananda Ashrama offers to the students the privilege of living in comparative detachment from the world under the constant supervision of a spiritual guide. A number of beautiful structures have been erected, among which is a Temple of the Universal Spirit. Two services are held every Sunday, at which broad, non-sectarian teaching is given. There are also week-day classes. Swami Paramananda, the founder of this Ashrama, is also an able writer and has gathered round him a devoted band of workers.

155. VEDANTA SOCIETY, HOLLYWOOD, CALIFORNIA,  
1946 Ivar Avenue

Surrounded by shady trees and beautiful flowerbeds, the Vivekananda Home, where the Society is located, offers a welcome retreat to all seekers of truth. As one enters the winding pathway leading into the chapel, one breathes an atmosphere of peace and tranquillity with which the entire place is charged. Swami Prabhavananda, the founder of this Society, conducts a service every Sunday morning at 11 o'clock and a children's class every other Sunday at 10-30, in which he teaches practical spirituality through simple stories and inspiring biographies. He has succeeded in awakening genuine enthusiasm amongst his students for the lofty and catholic ideals of the Hindu religion.

## PAGE

156. VEDANTA SOCIETY, PROVIDENCE, RHODE ISLAND,  
224, Angell Street

The Society was originally started by Swami Akhilananda in a modest rented house in 1928, and dedicated its magnificent new building, donated by two American members, in 1931. On the walls of the spacious auditorium are painted the symbols of different religions as well as choice quotations from the sacred books of the world, to demonstrate artistically that "Truth is one, sages call it by various names." The library of the society has an excellent collection of books on India and her culture, and also a number of periodicals. Besides Sunday services, study classes are held on Tuesdays and Fridays, in which some standard text of Hindu philosophy, such as the *Bhagavad-Gita* or one of the Upanishads is systematically explained. The Friday class is preceded by a short meditation. The Swami's able exposition and catholicity of views have won him friends among highly cultured sections of the community. His message is often given to groups outside his own following, from the platform of the Brown University and from the pulpits of Jewish synagogues and Christian churches as well as over the radio.

157. VEDANTA SOCIETY, WASHINGTON, D. C.,  
1630 R. Street, N. W.

The nucleus of the Society in this capital of the United States was formed in April, 1930, by Swami Akhilananda. It is located in a beautiful rented house, where the activities of the centre, consisting of a Sunday service and two scripture classes, as in the other centres, have been conducted by Swami Vividishananda, the minister in charge since November, 1931. Individual instruction to seekers of truth has also been a part of the Swami's work. He has, besides, given frequent talks over the radio on the Vedanta philosophy, and occasionally lectured, on invitation, before distinguished associations, all of which has served to popularize the teachings of Vedanta among the American public.

VEDANTA SOCIETY, CHICAGO, ILLINOIS,  
120 East Delaware Place

Swami Gnaneshwarananda, the founder of the Society, has chosen the most historic place for

## PAGE

Vedanta work in America, for it was at Chicago that Swami Vivekananda, forty-four years ago, took the world by storm by his memorable speech at the Parliament of Religions and by his luminous and powerful exposition of the glory and beauty of the universal gospel of Vedanta. The Society is located in an ideal neighbourhood, half a block from Michigan Boulevard and very near Lake Michigan. The spacious front room, artistically decorated with Indian hangings, pictures and other Oriental furnishings, gives a pleasing and peaceful impression as one enters it. A number of regular general classes are held every week, while special courses on Hindu psychology, meditation, etc., are given to students either personally or through correspondence. By special invitation, the Swami speaks before university groups, cultural societies and religious associations, on philosophical, educational or cultural subjects. Some of his talks are broadcast over the radio. His admirable exposition of the universal principles of Vedanta, combined with his versatile gifts draw an ever-increasing number of seekers to his discourses.

158. RAMAKRISHNA-VIVEKANANDA CENTRE, NEW YORK,  
200 West 57th Street

The centre was organized by a number of students and admirers of Vedanta in this premier city of the United States to afford greater facilities to the people for knowing the quintessence of Vedic wisdom, as Vedanta really is. A chapel was arranged for in May, 1933, in a centrally located building, and Swami Nikhilananda was invited to act as the leader of the new centre. In addition to his Sunday lectures on general topics, he conducts classes twice a week on standard Vedantic texts. He has also opened a class on the *Gospel of Sri Ramakrishna* in order to give the more deeply interested among his students a fuller and more intimate knowledge of the religious traditions and practices of India than is possible in formal lectures and classes. He also lectures very often on invitation at universities, clubs and cultural associations. His scholarship and dynamic qualities have made the institution very popular within this short period of time.

## PAGE

159. VEDANTA SOCIETY, NEW YORK,  
34 West 71st Street

(The scene of the celebration of the Sri Ramakrishna Centenary under the auspices of the Society)

The society owes its origin to the inspiring lectures of Swami Vivekananda, who created in 1893 an unprecedented enthusiasm in the United States for Vedantic ideals. It is located in its own home, half a block from the Central Park, and holds all its meetings in the beautifully decorated auditorium on the first floor, to which a chapel is attached. In this atmosphere of peace and serenity, students come and spend some part of their time in silent meditation. The minister in charge, Swami Bodhananda, is invited by many churches and cultural institutions to present the message of the universal philosophy of Vedanta before them. This popularity the institution has attained through the tireless efforts of a succession of monks headed by Swami Abhedananda.

VEDANTA CENTRE, BOSTON (MASSACHUSETTS),  
32 Fenway

The nucleus of this centre was laid twenty-seven years ago by Swami Paramananda, who is still in charge of it. It is now housed in a stately four-storied building, with a large and attractive auditorium and a chapel used for meditation and worship by resident members and students. Two services on Sundays, a class in Hindu philosophical works on Tuesdays and a Hindu dinner served to the students and guests on Thursdays comprise the weekly programme of the centre. It also conducts the Vedanta monthly, *The Message of the East*, which has just celebrated its Silver Jubilee.

The Vedanta Centre at Cohasset is a lovely retreat attached to the Boston Centre at a distance of 23 miles from the city. Since its inception in 1929 it has been giving American students of the Vedanta philosophy opportunities to devote themselves exclusively to study and contemplation.

160. VEDANTA SOCIETY, PORTLAND, OREGON,  
1206 N. W. 25th Avenue

The Society has its headquarters in the Vedic



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Home, situated in a very respectable district of the city. It was started by Swami Prabhavananda, who was succeeded about the end of 1929 by Swami Vividishananda, and since 1932 it is being conducted with great ability and success by Swami Devatmananda. Besides a public lecture

PAGE

on subjects of general interest every Sunday, classes on the Vedanta scriptures are held every week. The Society also conducts a forum in which the students meet once a month and debate on various subjects under the guidance of the Swami.



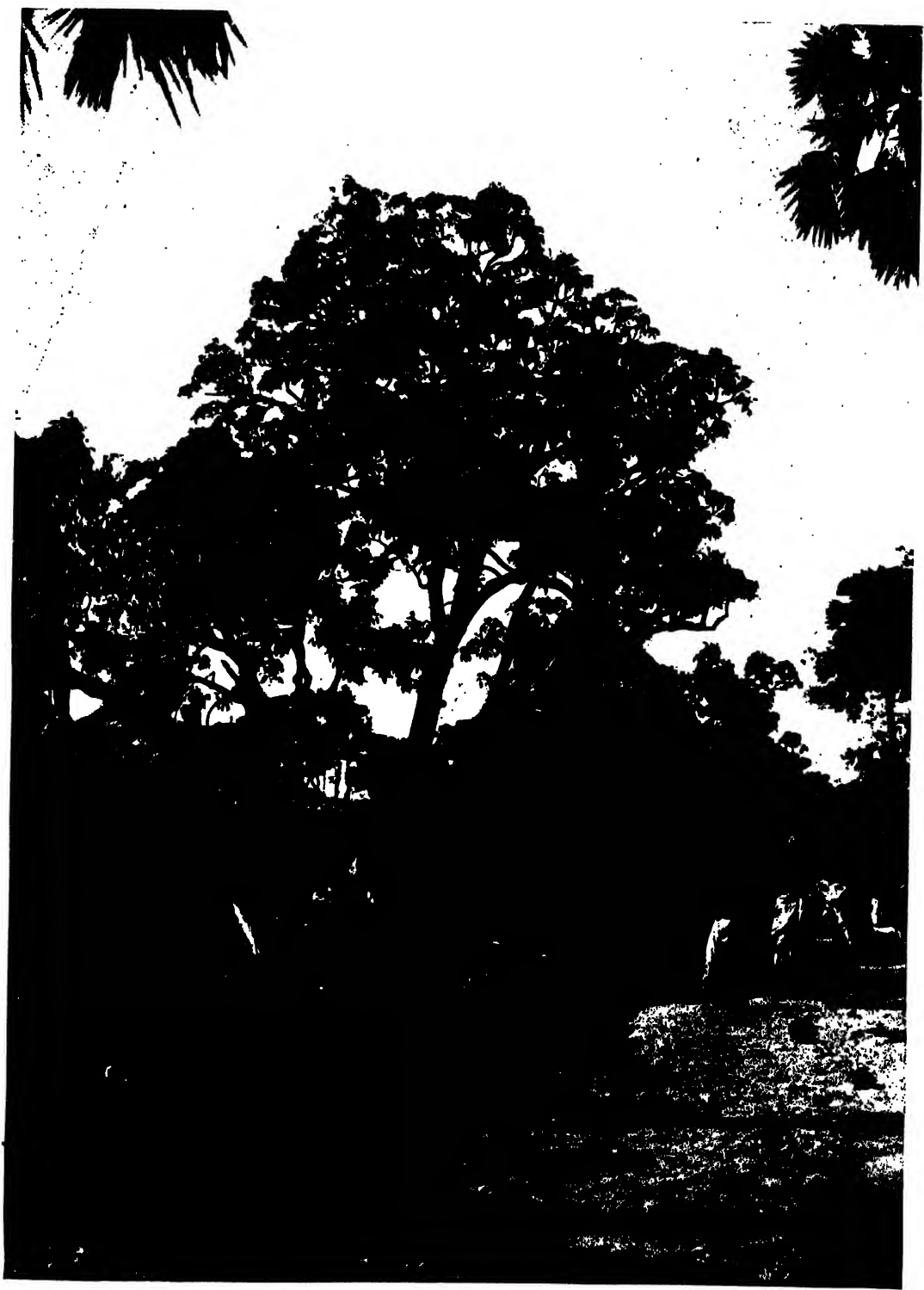
SRI RAMAKRISHNA



## KAMARPUKUR

A GLIMPSE of Kamarpukur, the birthplace of Sri Ramakrishna, teeming with shrines, dwelling houses, groves and tanks, as also with pastoral scenes hallowed by the memory of his sweet pastimes amid the village-folk during his boyhood days.





RAMAKRISHNA'S PARENTAL HOME



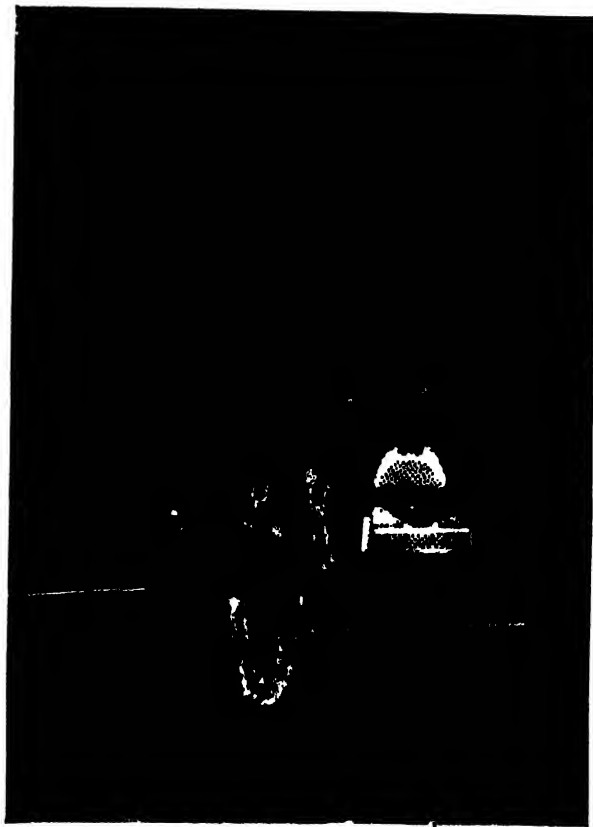
APPROACH TO KAMARPUKUR



RAGHUVIR'S SHRINE (*left*) & RAMAKRISHNA'S ROOM (*right*)



RAMAKRISHNA'S PLACE OF NATIVITY

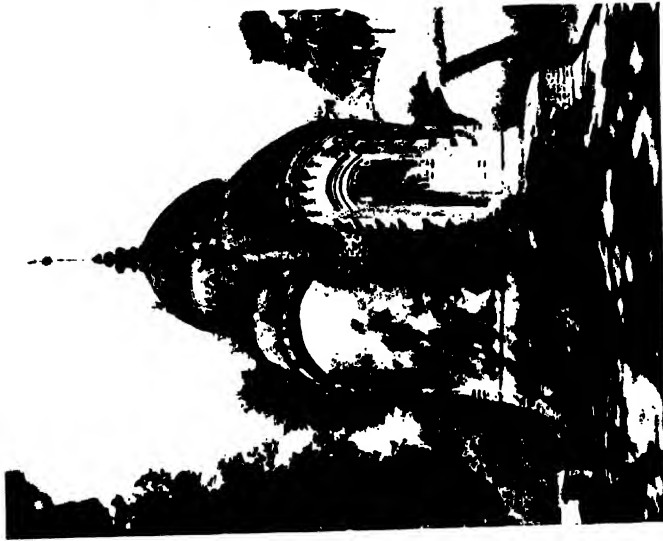


IMAGES IN RAGHUVIR'S SHRINE





SITANATH PYNE'S HOUSE



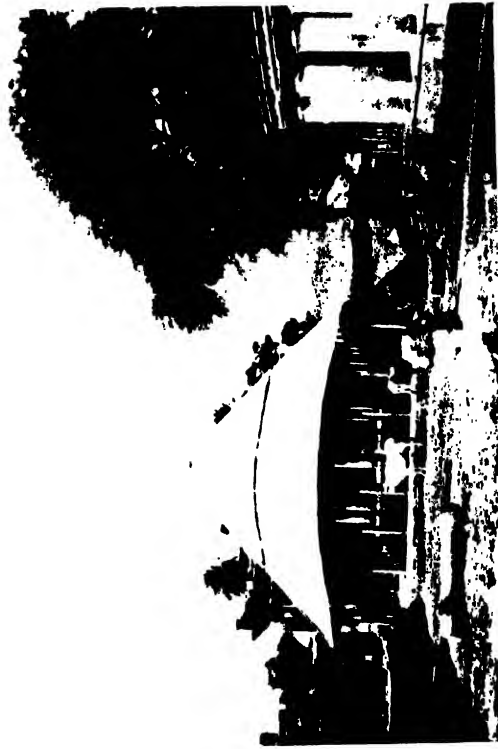
SIVA TEMPLE



DHANI'S HOUSE



CHINU SANKHARI'S HOUSE



REST-HOUSE AND SCHOOL OF THE LAHAS



CREMATION GROUND



BHUTIR-KHAL ( CANAL )



MANIK RAJA'S MANGO ORCHARD.



HALDAR-PUKUR ( TANK )





FRIDAY'S HOUSE



LALBANDH ( TANK ) AT VISINUPUR

## **JAYRAMBATI AND THE HOLY MOTHER**

**HERE ARE** presented pictures of some of the places associated with the sacred life of the Holy Mother, which give an idea of the placid beauty of the rural surroundings in the midst of which she was born and brought up to become the living embodiment of womanhood and spirituality that she was.

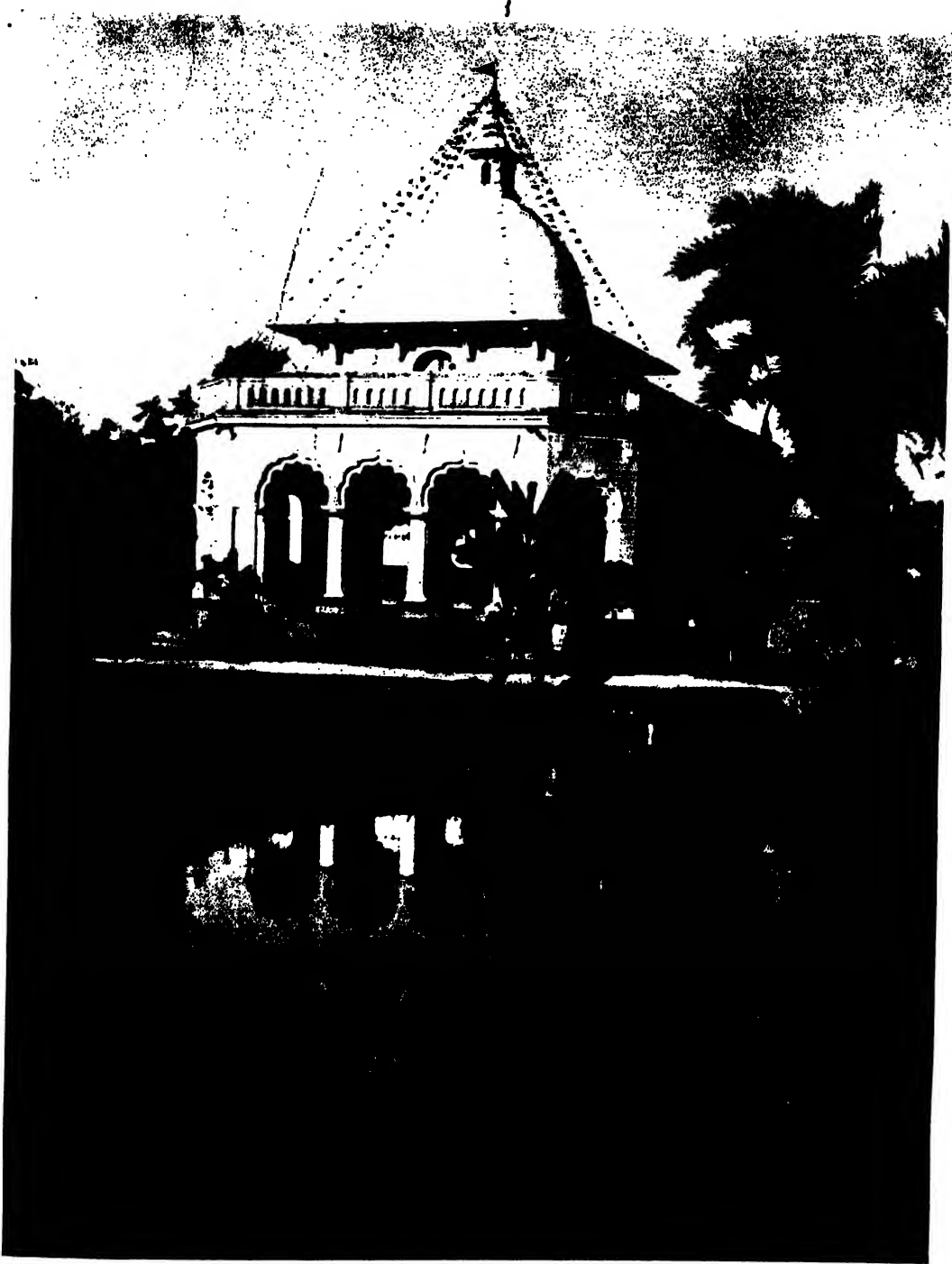




HOLY MOTHER







MATRI-MANDIR AT HOLY MOTHER'S PLACE OF NATIVITY



VIEW OF JAYRAMBATI FROM A DISTANCE



HOLY MOTHER'S PARENTAL HOME



HOLY MOTHER'S ROOM IN PARENTAL HOME



HOLY MOTHER'S LATER RESIDENCE



SINHAVAHINI TEMPLE



BANRUJYE PUKUR (TANK)

## IN CALCUTTA AND DAKSHINESWAR

THE TEMPLE-GARDEN of Dakshineswar, representing a beautiful synthesis of the principal cults of Hinduism, goes down to history as the immortal scene of Sri Ramakrishna's practice of different forms of religion and his spiritual realizations culminating in the harmony of faiths. It was here that many outstanding personalities of the time belonging to various walks of life and persuasions sat at his feet and received inspiration from his divine love and spiritual ministration.



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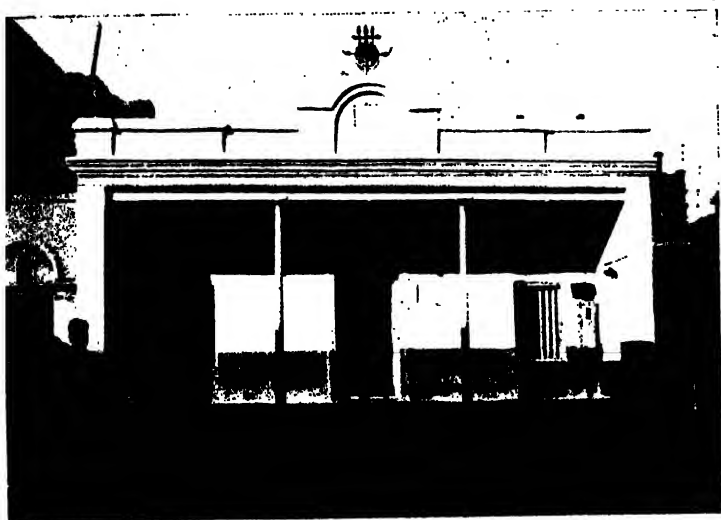




SRI RAMAKRISHNA







SITE OF RAMKUMAR'S TOL AT JHAMAPUKUR



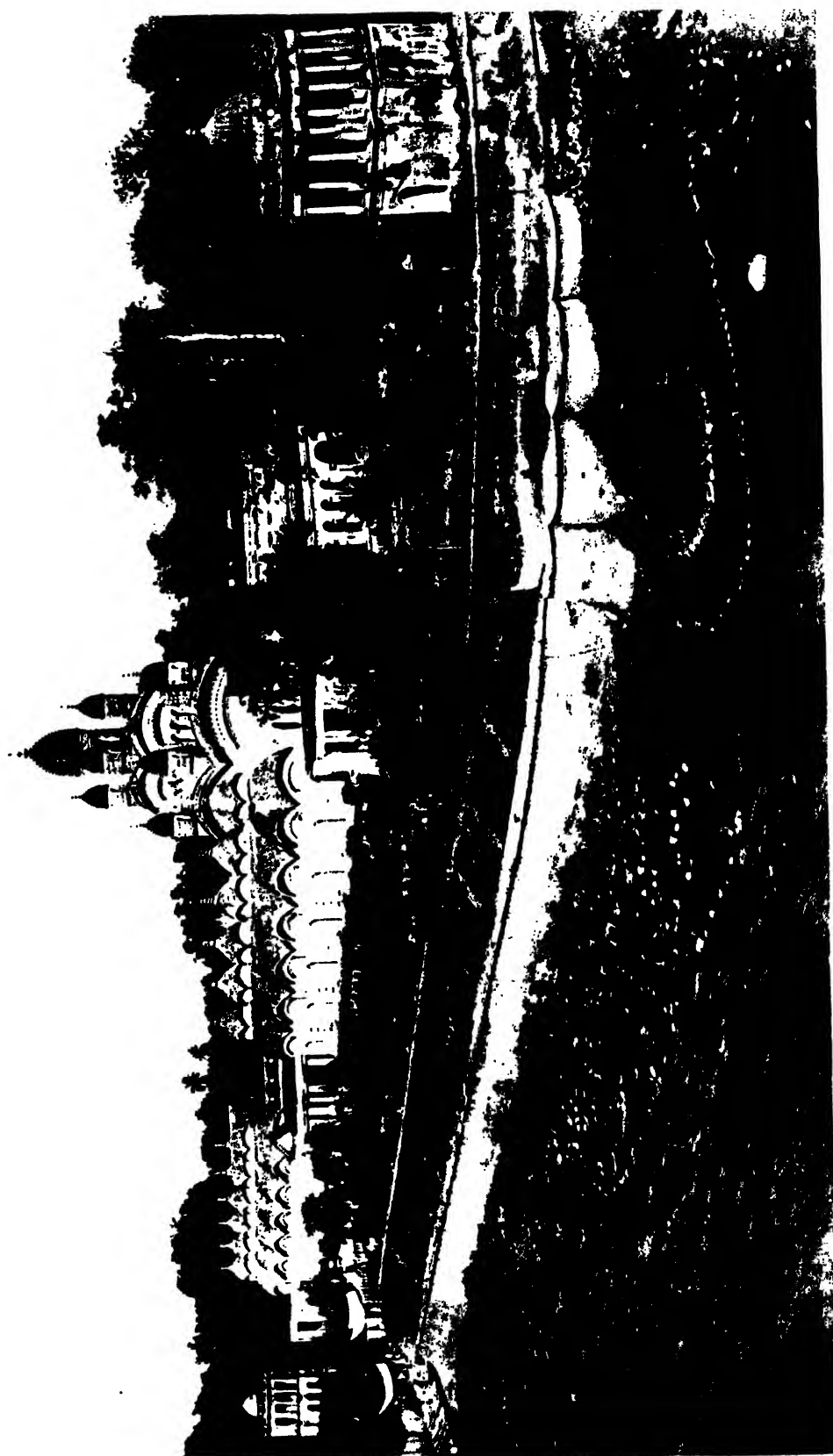
SITE OF RAMAKRISHNA'S RESIDENCE



KALI TEMPLE AT THANTHANIA



RAJA DIGAMBAR MITRA'S HOUSE AT JHAMAPUKUR



..... JYOTESHWAR TEMPLE-GARDEN FROM THE GANGES



DAKSHINAMUR TEMPLE-GARDEN GATE



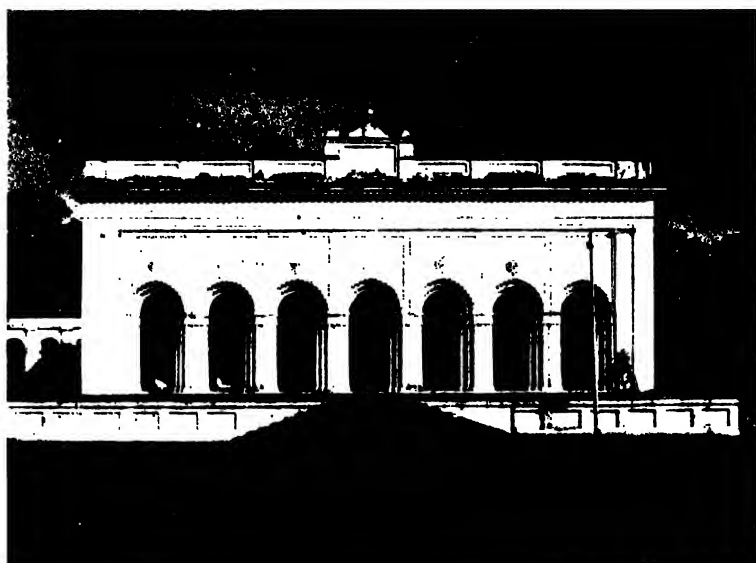
KUTHI



VIEW OF BHAVATARINI AND RADHAKANTA TEMPLES AND NATMANDIR

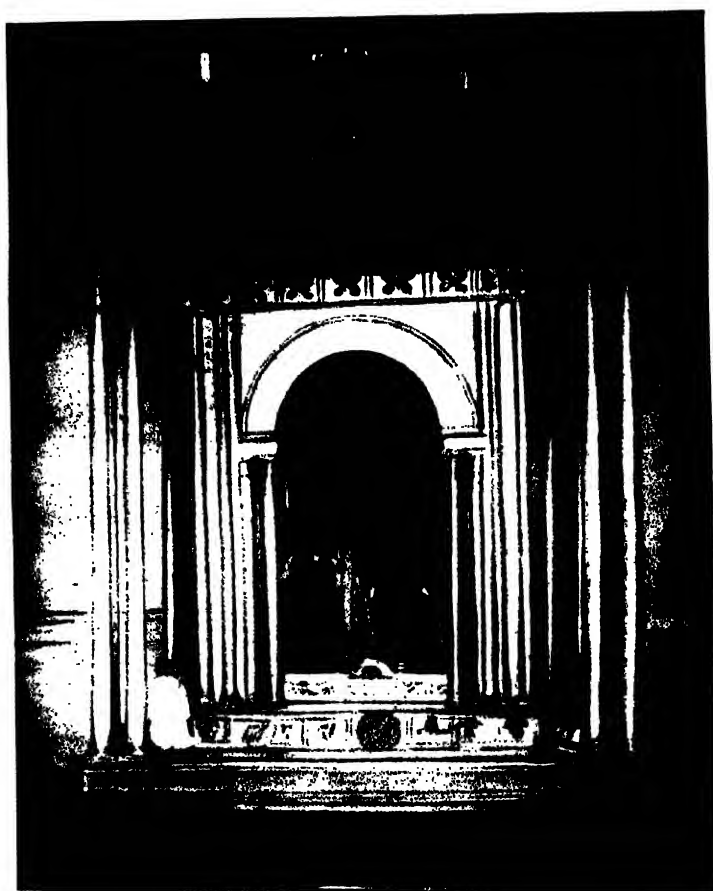


BHAVATARINI ( KALI )

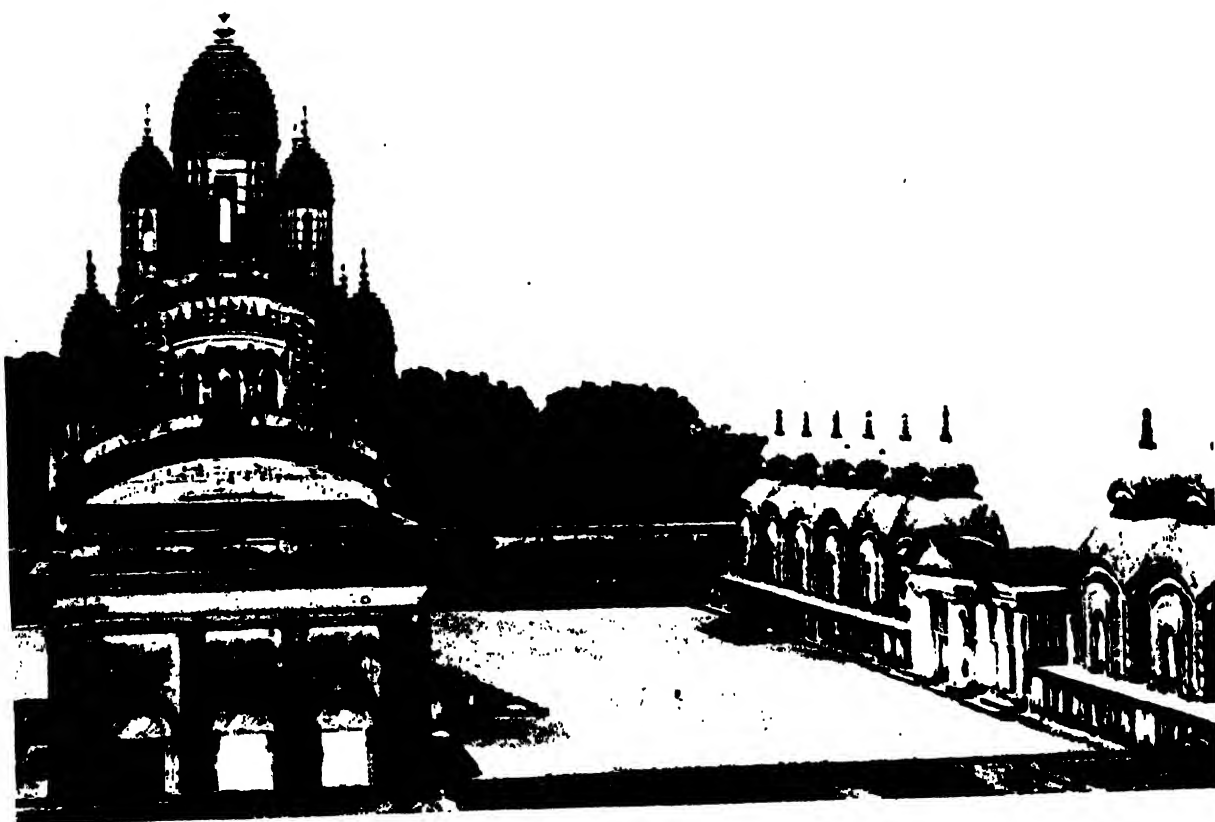


RADHAKANTA TEMPLE

31,100

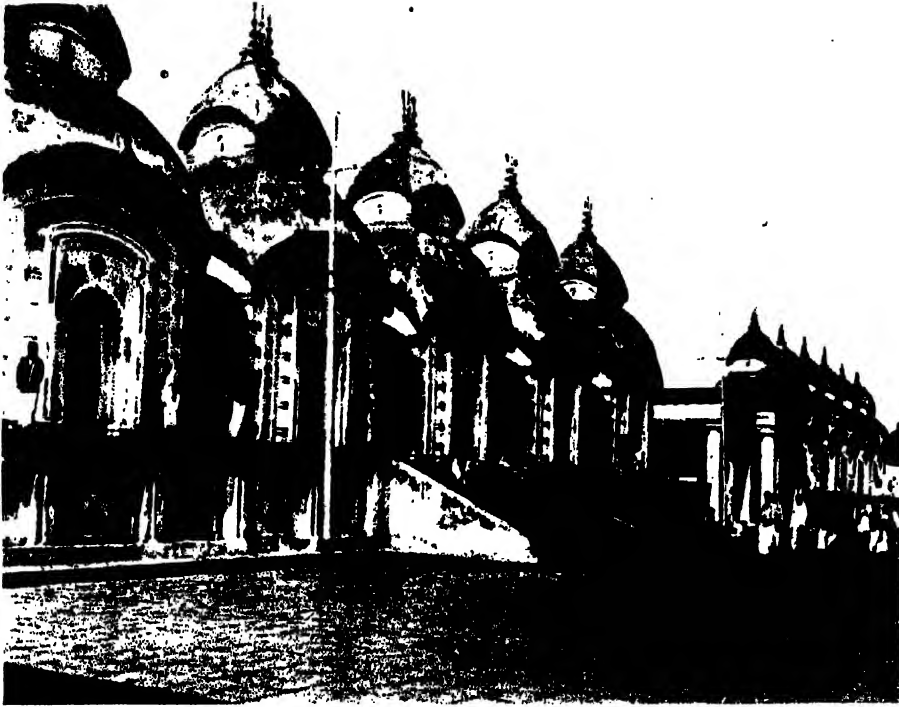


RADHAKANTA



VIEW OF THE COURTYARD





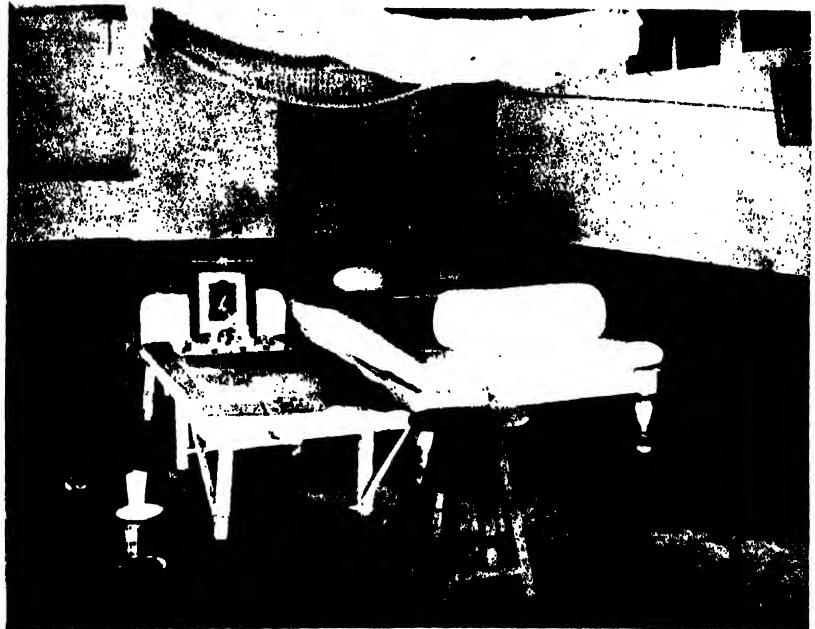
SIVA TEMPLES



NALABATI



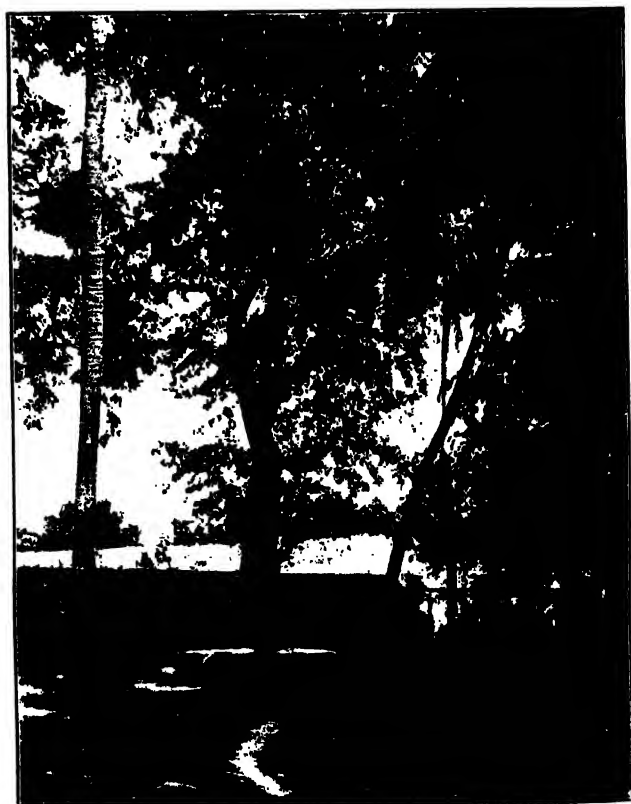
RAMAKRISHNA'S ROOM



INSIDE OF RAMAKRISHNA'S ROOM



PANCHAVATI



BAEL TREE



SADHAN-KUTIR



RAMLALA



RANI RASHMANI'S HOUSE AT JANBAZAR

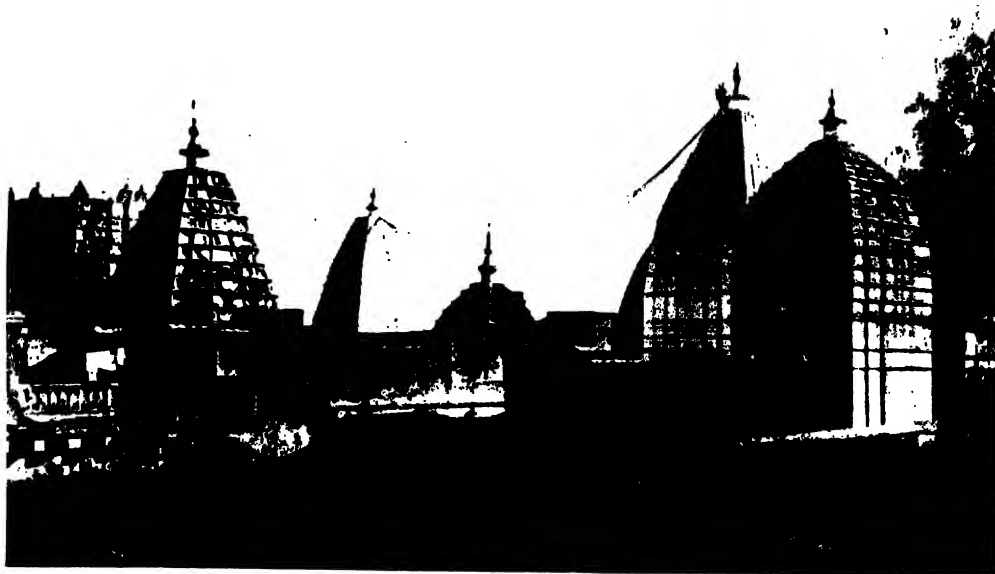


MATHURANATH BISWAS

## ON PILGRIMAGE

THE PILGRIMAGE of Sri Ramakrishna is instinct with deep spiritual significance. The holy places he visited always called up before his mind a world of divine associations and plunged him into an ocean of ecstatic joy. The vision of Viswanath and Annapurna at the Manikarnika Ghat of the golden city of Benares, of Baby Krishna at the Dhruva Ghat in Brindaban and similar other experiences form an edifying chapter in the life of this God-intoxicated saint of Dakshineswar.





VAIDYANATH TEMPLE

*By courtesy of Ajanta Studio, Deogarh*



VISWANATH TEMPLE, BENARES



MANIKARNIKA GHAT, BENARES





RAMAKRISHNA'S RESIDENCE AT BRINDABAN



DHRUVA GHAT AT BRINDABAN



RAMAKRISHNA'S RESIDENCE AT BENARES

## PLACES VISITED

AT THE close of his *sadhana* Sri Ramakrishna's illumined soul became seized with a burning compassion for persons sunk in the abyss of ignorance, and beat with every throb of all aching hearts. He felt an inner urge to give out his whole being unto the world in the fullness of love and visited numerous places, and persons with whom he shared the wealth of his spiritual experiences.





JAYGOPAL SEN'S GARDEN HOUSE AT BEIGHARRIA



LILY COTTAGE ( KESHAB CHANDRA SEN'S HOUSE )



ADI BRAHMO SAMAJ ( PRAYER HALL AND VEDI )



NAVA VIDHAN BRAHMO SAMAJ



SADHAKAN BRAHMO SAMAJ



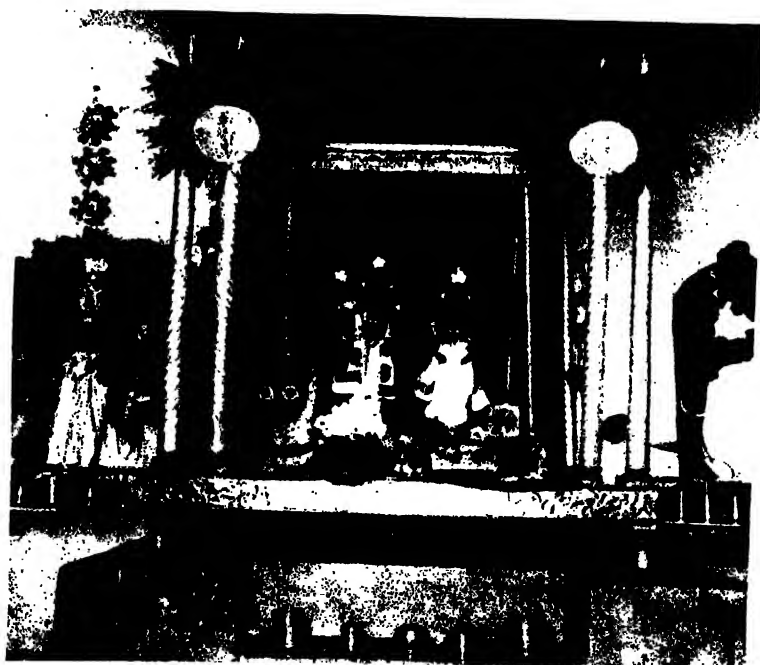
RAMAKRISHNA IN KESHAB CHANDRA SEN'S HOUSE



THE FAMOUS BANYAN TREE OF PANAJATI



MANI SEN'S PARLOUR AT PANIHATI



MANI SEN'S RADHAKANTA TEMPLE



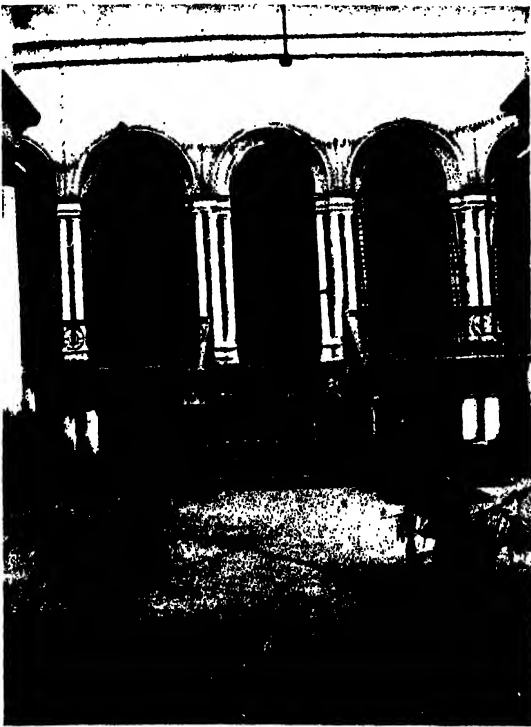




RAGHAV PANDIT'S HOUSE AT PANIHATI



SAMADHI (BURIAL PLACE) OF RAGHAV PANDIT AT PANIHATI



CHAITANYA SABHA AT COLOOTOLA



DAS GADADHAR'S PLACE OF SADHANA (PATHBARI) AT ARIADAHIA



SAMADHI (BURIAL PLACE) OF DAS GADADHAR AT ARIADAHIA



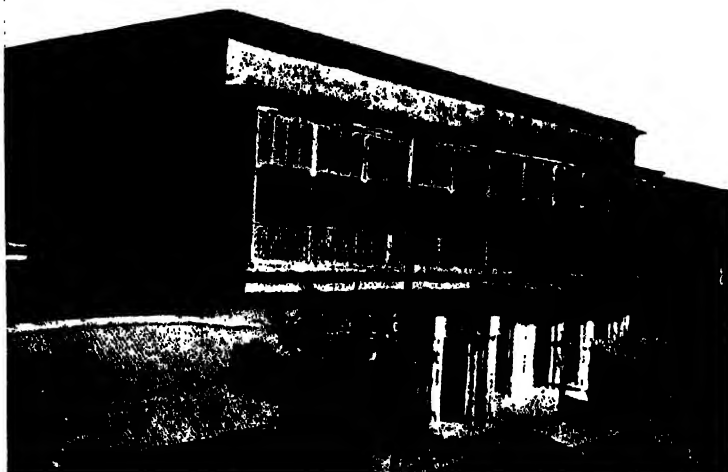
C. M. S. CHURCH



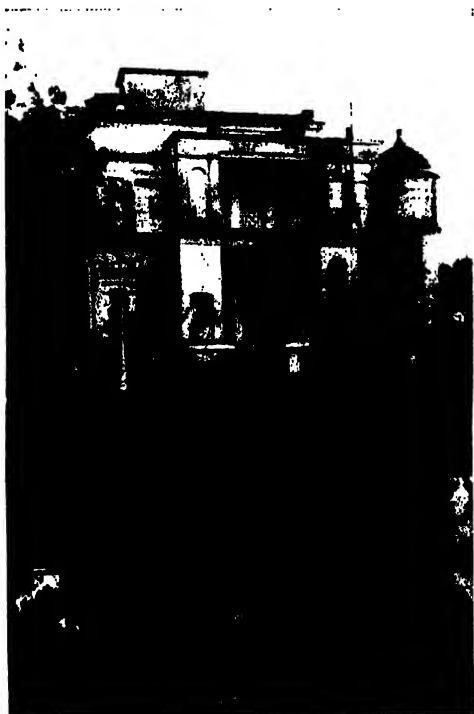
HOUSE OF YOGIN MA



SITE OF GOLAP MA'S HOUSE



BALARAM BASU'S HOUSE AT BAGHBAZAR



SAMBHU MALLIK'S GARDEN HOUSE AT ALAMBAZAR



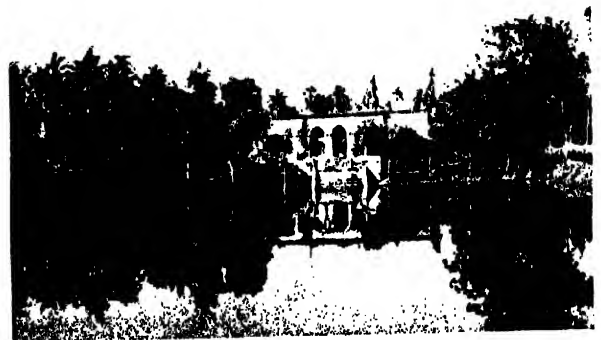
ADHAR SEN'S HOUSE AT BENIATOLA STREET



SINHAVAHINI AT JADU MULLIK'S HOUSE



JADU MULLIK'S HOUSE AT PATHURLAGHATA



FRESH MITRA'S GARDEN HOUSE AT KAKURGACHHI



BENI PAL'S GARDEN AT SINTI



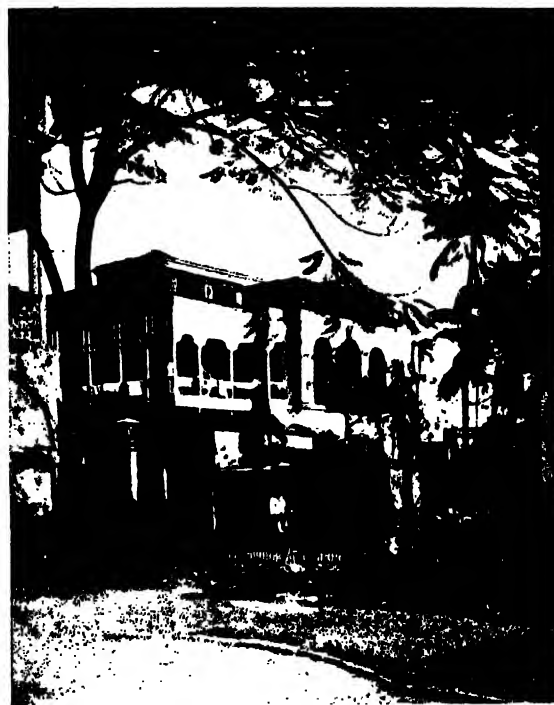
NANDALAL BASU'S HOUSE AT BAGHBAZAR



JADU MULLIK'S GARDEN HOUSE AT DAKSHINESWAR



MADONNA AND THE CHILD



ISWAR CHANDRA VIDYASAGAR'S HOUSE AT BADURBAGAN



OMOIHAN MITRA'S HOUSE AT KONNAGAR



MANOMOHAN MITRA'S HOUSE AT SIMLA



NARENDRANATH'S GRANDMOTHER'S HOUSE AT SIMLA



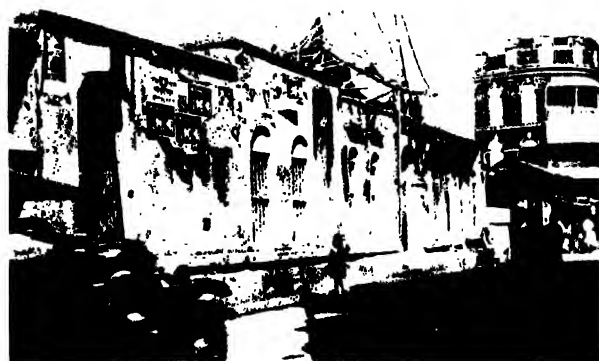
HAN MUKHERJEE'S HOUSE AT MECHUA BAZAR



OF MANI MUTUK'S HOUSE AT SINDURIPATI



RAJENDRA MITRA'S HOUSE AT BECHU CHATTERJEE'S STREET

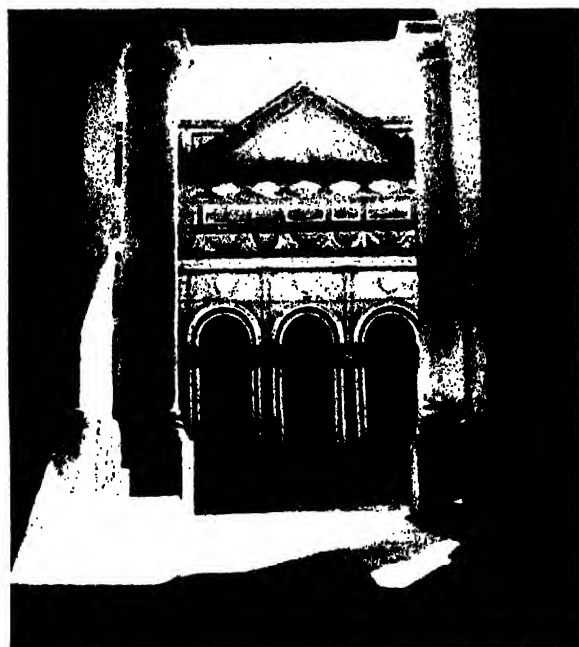


MAHENDRA GOSWAMI'S HOUSE AT SIMLA

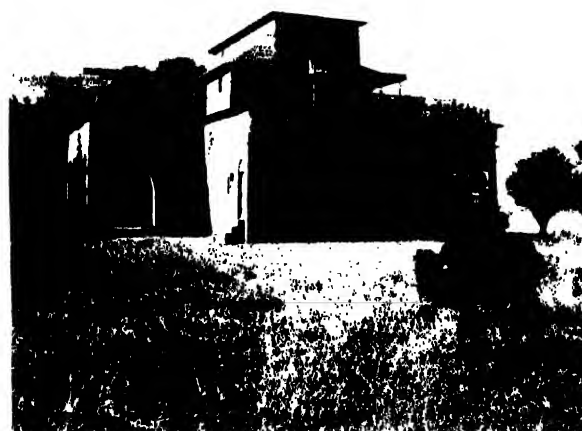




ROOM OF AGHORMANI DEVI IN GOVINDA DUTTA'S TEMPLE-GARDEN



TEMPLE IN GOVINDA DUTTA'S TEMPLE-GARDEN AT KAMARIHATI



PARTOUR IN GOVINDA DUTTA'S TEMPLE-GARDEN AT KAMARIHATI



MATI SEAL'S JHIL (TANK) AT BELGHARRIA



GIRISH CHANDRA GHOSE'S HOUSE AT BAGHBAZAR



RAMCHANDRA'S GARDEN HOUSE AT KAKURGACHI

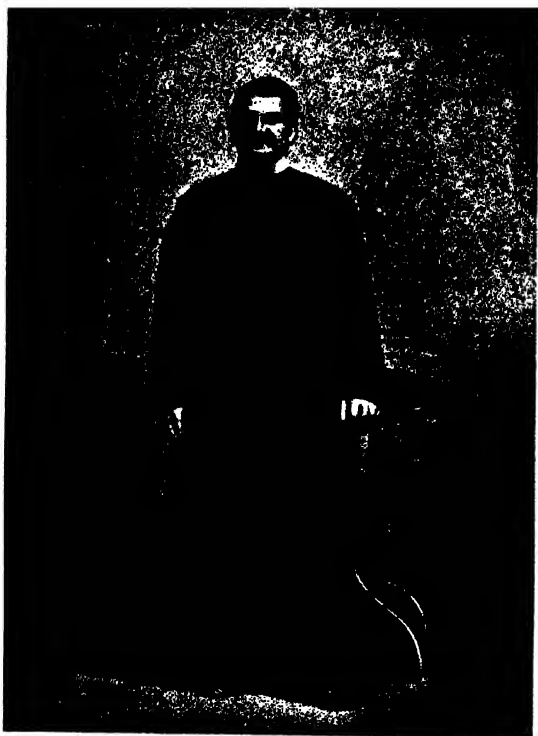


RAMAKRISHNA TEMPLE AT KAKURGACHI YOGODYAN

## **IN THE COMPANY OF DEVOTEES AND SCHOLARS**

**HERE ARE** given pictures of some distinguished persons and devotees (both men and women) who came in close contact with the magnetic personality of Sri Ramakrishna and drank at the fountain of his illuminating spiritual discourses.





KESHAB CHANDRA SEN



PRATAP CHANDRA MAJUMDAR



VIJAY KRISHNA GOSWAMI



SIVANATH SASTRI



ISWAR CHANDRA VIDYASAGAR



JAYGOPAL SEN



JADUNATH MULLIK



MAHENDRA LAL SARKAR



SASHI BHUSHAN GHOSE



RAM LAL CHATTERJEE



MONOMOHAN MITRA



KALIPADA GHOSE



GIRISH CHANDRA GHOSH



KISHORI MOHAN ROY





BIPIN BEHARI GHOSE



BIPIN NATH (BHAL BIPATI)



CHUNILAL BOST



GOPENDRA NATH MUKHERJEE



NAVA GOPAL GHOSE



HRIDAY MUKHERJEE



DURGA CHARAN NAG



RAM CHANDRA DATTA



NITYAGOPAL (SWAMI JNANANANDA BRAHMACHARI)



DEVENDRA NATH MAJUMDAR



SAMBU CHARAN MULLIK



PURNA CHANDRA GHOSE



SURENDRA NATH MITRA



MAHENDRA NATH GUPTA (M.)



BALARAM BOSE



HOLY MOTHER





GOLAP MA



LAKSHIMIMANI DEVI



JOGIN MA



AGHORMANI DEVI



GOURI MA



MATANGINI GHOSE



KRISHNABHAVINI BOSE



NISTARINI GHOSE



MAHAMAYA DASI



SOU'DAMINI MITRA

## THE APOSTLES

THE GALAXY of young disciples who were transformed into mighty spiritual figures by the magic touch of Sri Ramakrishna and spread his message of universal love and harmony by embracing the life of renunciation and service.







NARENDRANATH (SWAMI VIVEKANANDA)





BABURAM (SWAMI PREMANANDA)



AKHAL (SWAMI BRAHMANANDA)



SARADA (SWAMI TRIGUNATITA)



SASI (SWAMI RAMAKRISHNANANDA)



SUBODHI (SWAMI SUBODHANANDA)



TARAK (SWAMI SHIVANANDA)



HARINATH (SWAMI TURIVANANDA)



SARAT (SWAMI SARADANANDA)



YOGINDRANATH (SWAMI YOGANANDA)



NIRANJAN (SWAMI NIRANJANANANDA)



LATU (SWAMI ABHITANANDA)



GOPAL SENOR (SWAMI ADVAITANANDA)





KALI (SWAMI ABHEDANANDA)



GANGADHAR (SWAMI AKHANDANANDA)



HARIPRASANNA (SWAMI VIJNANANANDA)

## **TOWARDS THE END**

**THE SCENES** that are still vibrant with the inspiring utterances and gracious acts of the Master, and where, during the closing period of his life, Narendranath and his brother-disciples were knit into a spiritual fraternity by the golden ties of his divine life and ethereal love and their devotion to their beloved Master.







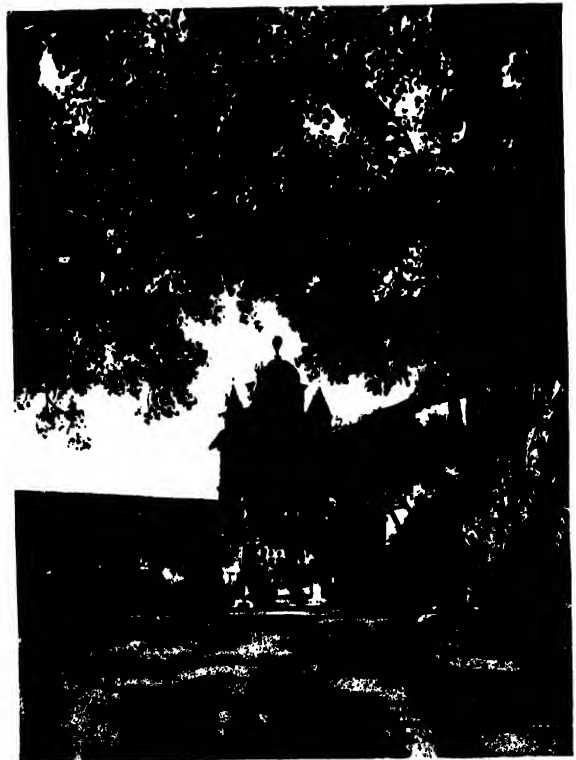
SIVAMPUR HOUSE



COOSIPORE GARDEN HOUSE



A GROUP OF DEVOTEES



COSSIPORE CREMATION GROUND

## THE RAMAKRISHNA ORDER

THE SCENES where, after the passing away of the Master, his young disciples banded themselves together and laid the foundation of the Ramakrishna Order, and where they buried themselves in spiritual practices in their mad quest after Truth.

HERE IS also presented a lovely picture of the Headquarters of the Ramakrishna Math and Mission at Belur—the powerhouse of all the religio-social activities undertaken by the Order for self-illumination through the service of humanity in a spirit of Divine worship.

THE RAMAKRISHNA Order came into being under the stress of an inner urge to visualize the Supreme Reality by developing a high degree of introspection, through spiritual discipline and worshipful service of humanity. The cloistered monasticism of old, which was concerned primarily with personal liberation, received a new orientation at the hands of the heroic band of *sannyasins* who had sat at the feet of Sri Ramakrishna. It was not allowed to remain an institution cut off altogether from the happiness and sorrow, the hopes and aspirations, of the people at large, but was brought into the full blaze of the workaday world to function as an instrument of liberation, both individual and collective. Thus the Ramakrishna Math and Mission represents a synthetic ideal of renunciation and service, which not only emphasizes a course of strict moral discipline, contemplation and study, but also a life of self-dedication at the altar of humanity for the attainment of the highest goal of human existence.



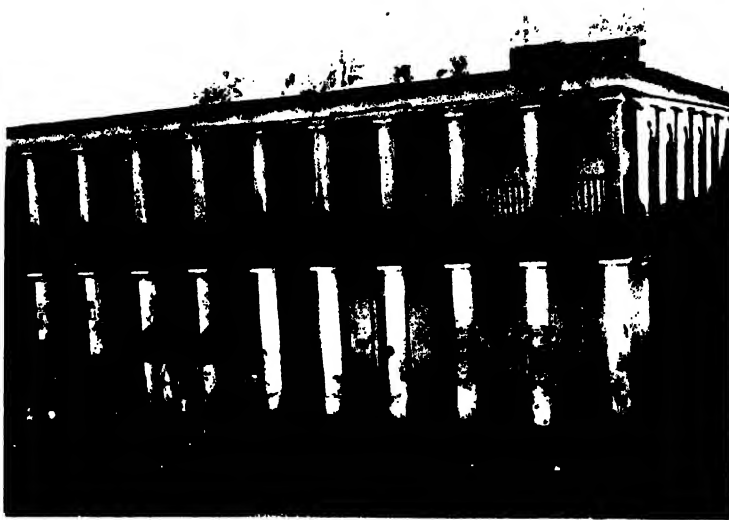


SWAMI VIVEKANANDA





BARNAGORE MATH

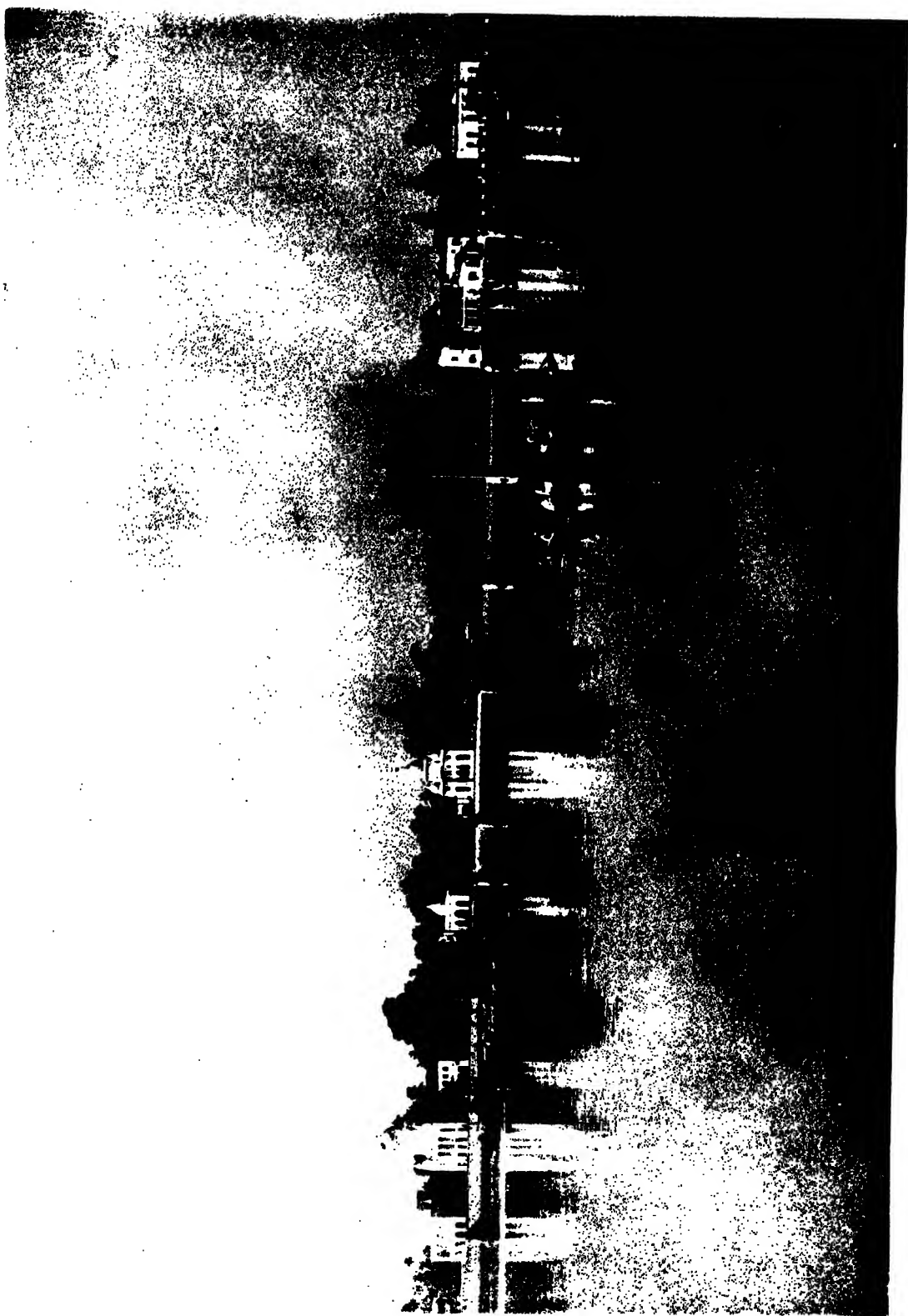


ALAMBARAZ MATH





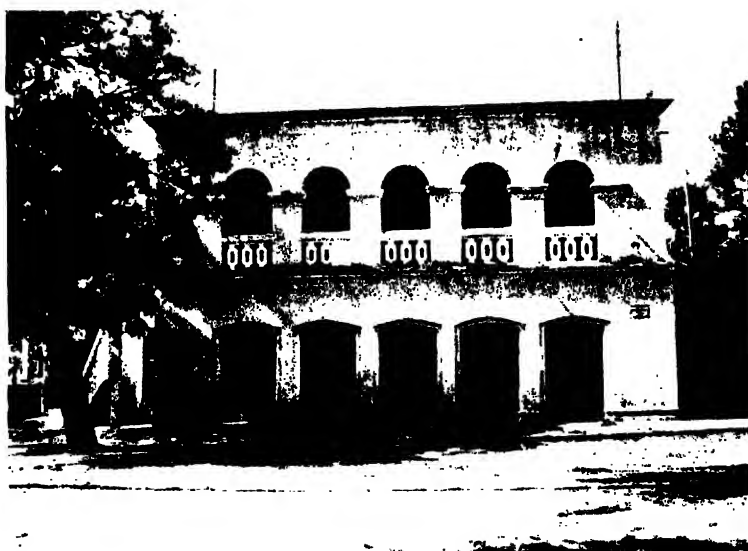
MATH AT NILAMBAR MUKHERJEE'S HOUSE, DELHI



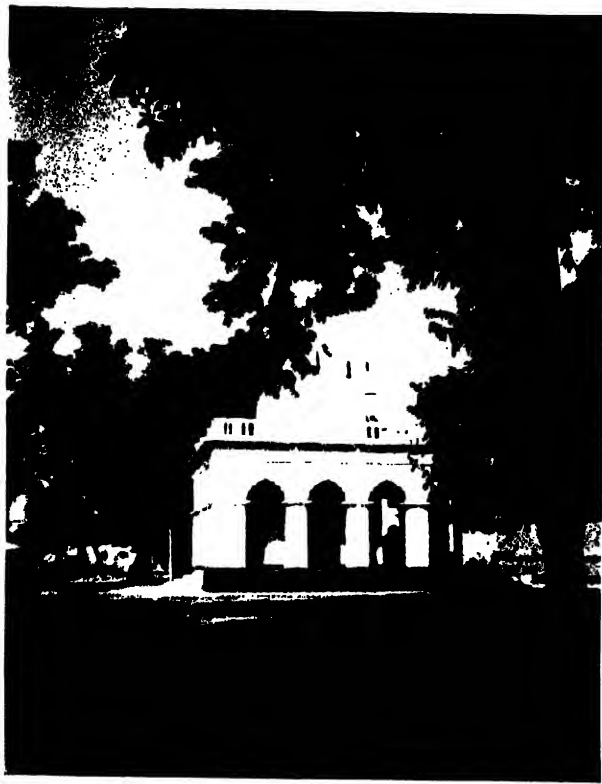
A VIEW OF THE BELUR MATH FROM THE GANGES



BELUR MATH GATI



BELUR MATH CHARITABLE DISPENSARY



HOLY MOTHER'S TEMPLE



BRAHMANANDA TEMPLE



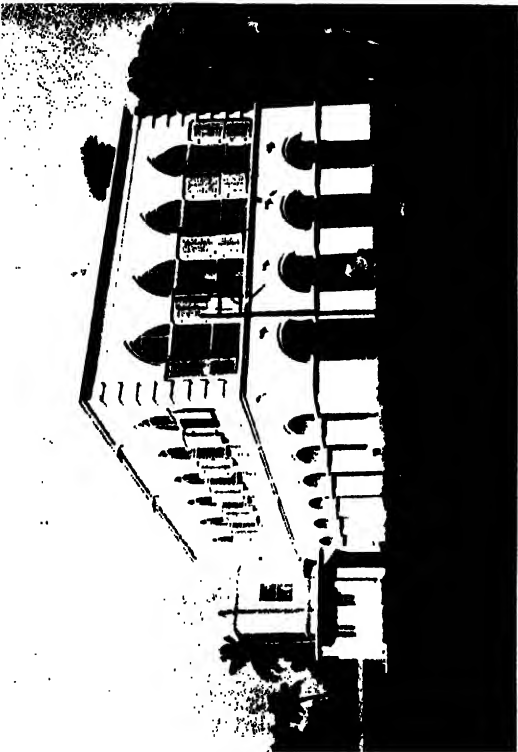
VIVEKANANDA TEMPLE



A VIEW OF THE MONASTERY AND SHRINE



LELUA MATH GUEST HOUSE





BELUR MATH MAIN BUILDING

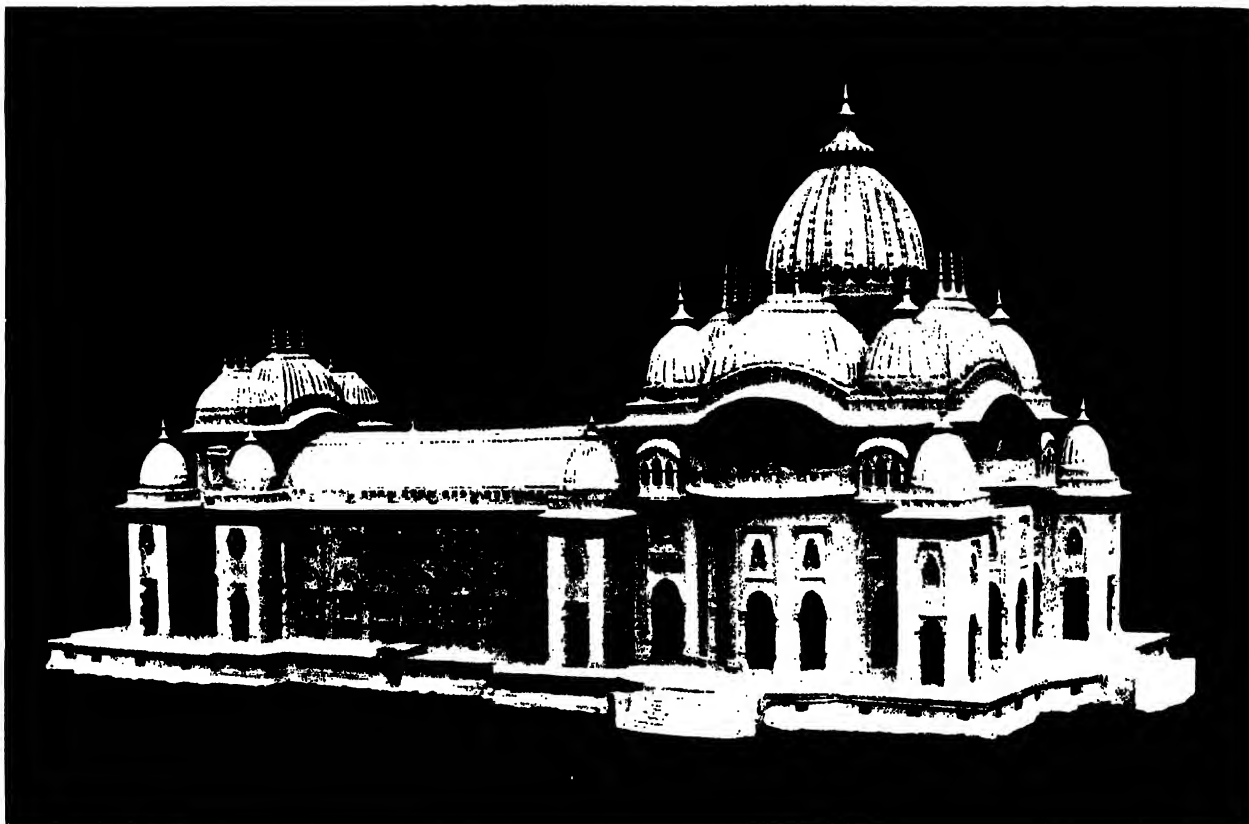


BELUR MATH SHRINE



INSIDE VIEW OF THE SHRINE





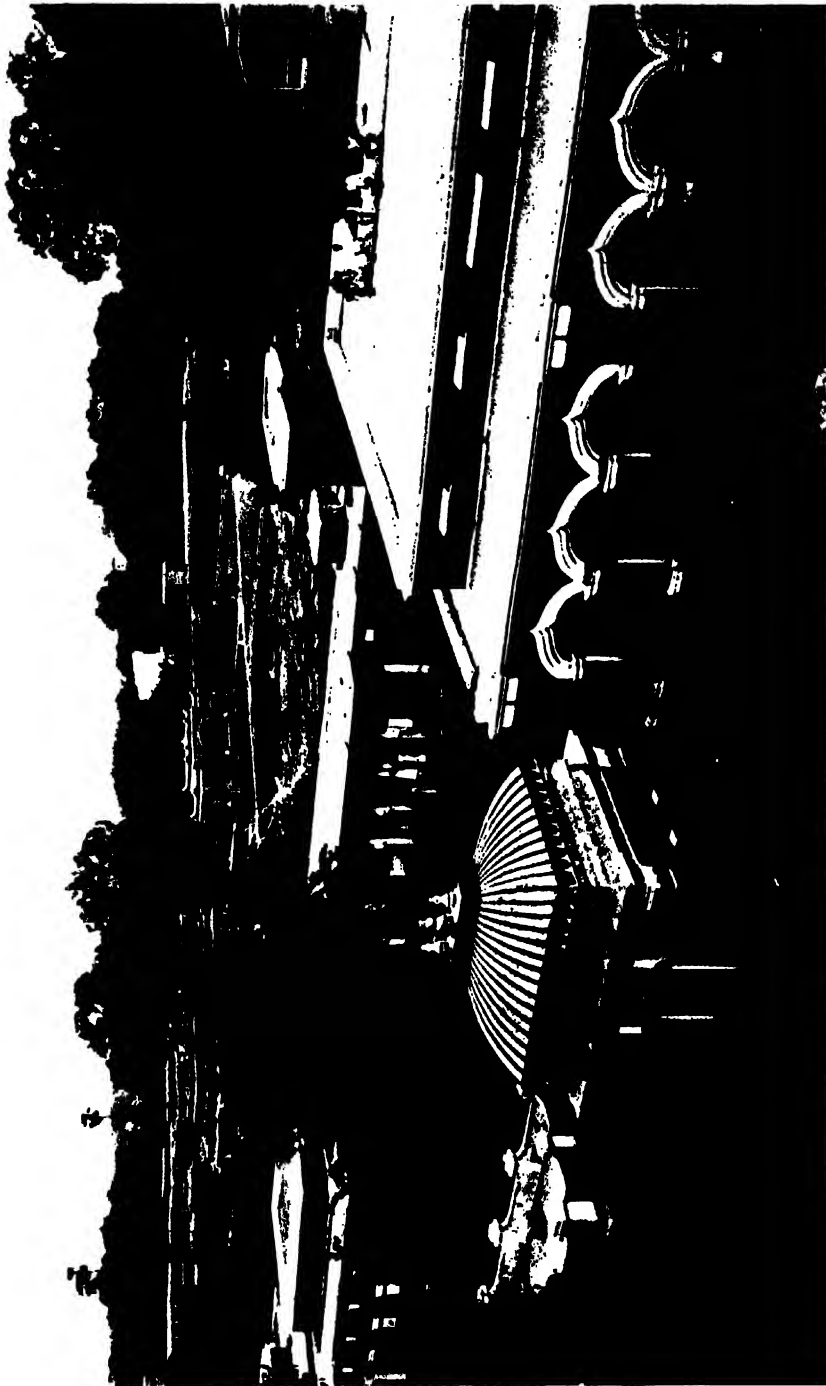
RAMAKRISHNA TEMPLE AT THE BELUR MATH (AS IT WOULD LOOK FROM THE GANGES AFTER CONSTRUCTION)

### MISSION CENTRES OF GENERAL SERVICE

THE WORKS undertaken by the Ramakrishna Mission in conjunction with the public for the fulfilment of the twofold aim of self-realization and service of humanity are principally classified under three heads, viz. missionary, educational and philanthropic or charitable, and there is a network of institutions in and outside India to carry out the above twofold aim with efficiency under the watchful guidance of the monastic members of the Order.

THESE INSTITUTIONS are centres of general service, through the medium of which the Mission tries to mitigate the suffering of humanity, looking upon all, irrespective of caste, creed or colour, as veritable manifestations of the Divine, and thereby sets the noble example of how work can be transformed into worship and bring about self-illumination as well as welfare of the world at large.

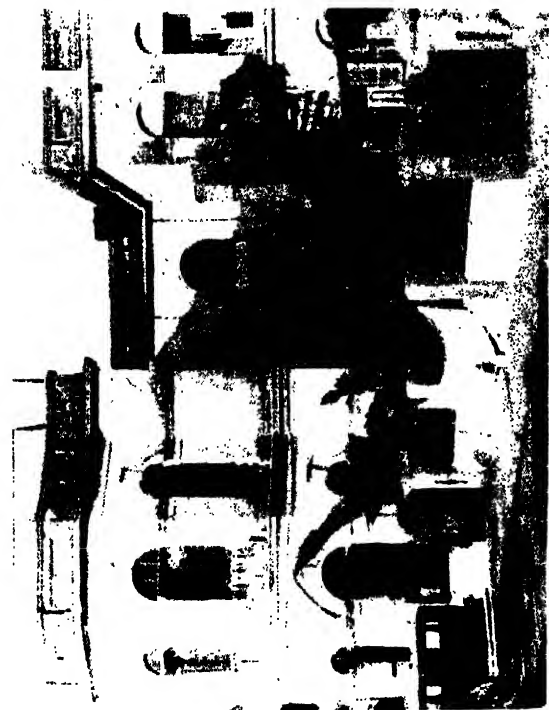




RAVARISENA MISSION HOME OF SERVICE, BENARES



RAMAKRISHNA MISSION SEVASHRAMA, RANGOON



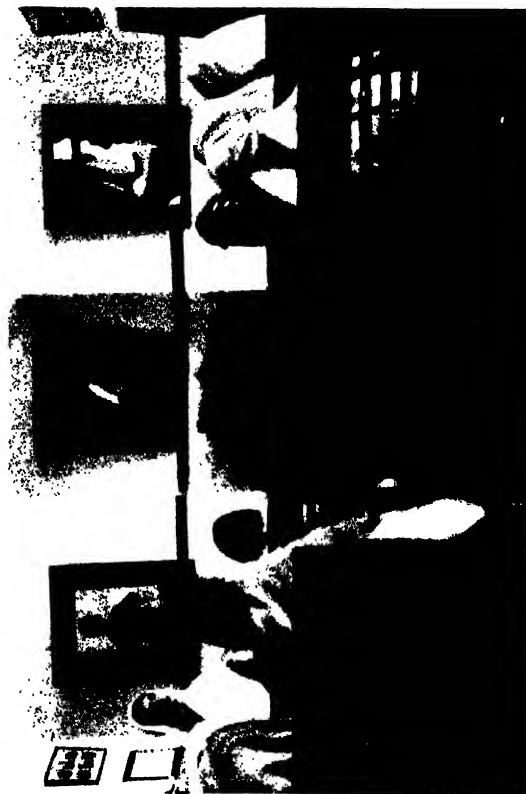
RAMAKRISHNA MISSION DISPENSARY, CALCUTTA



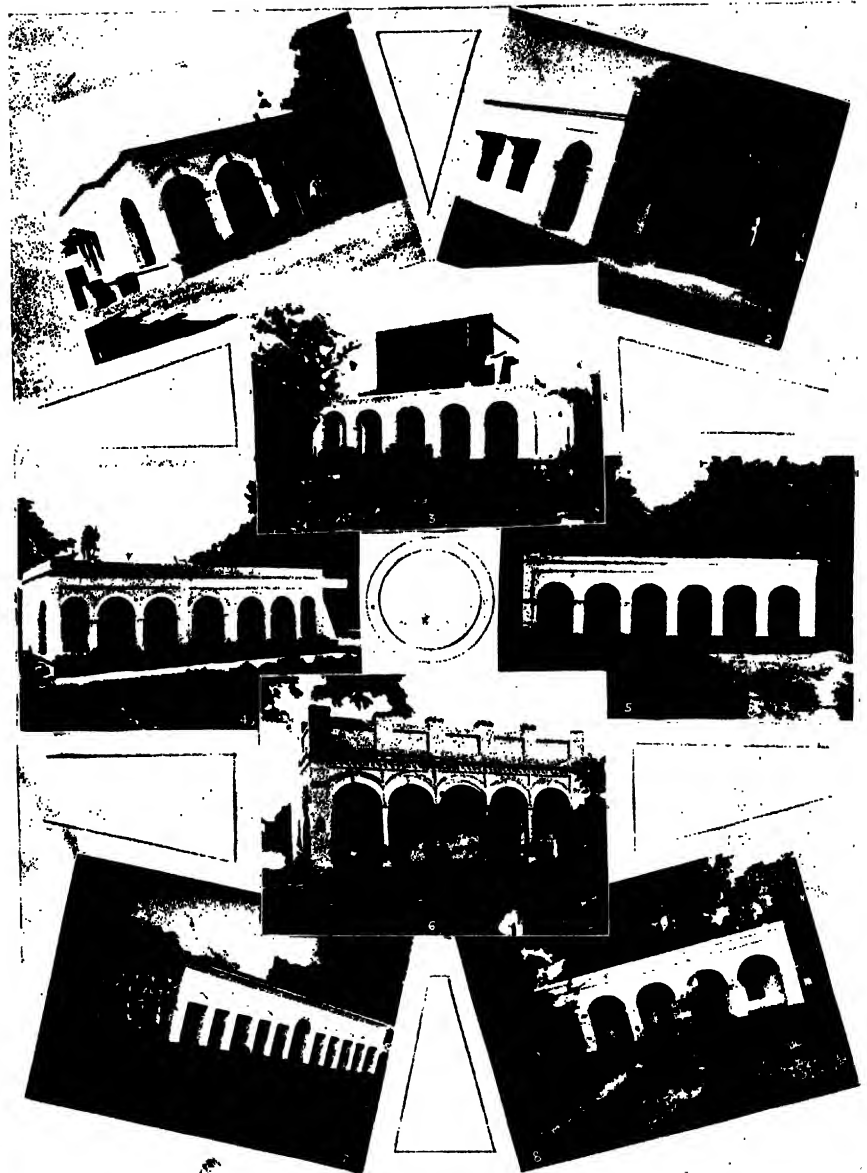
A FEW NEW-BORN BABIES



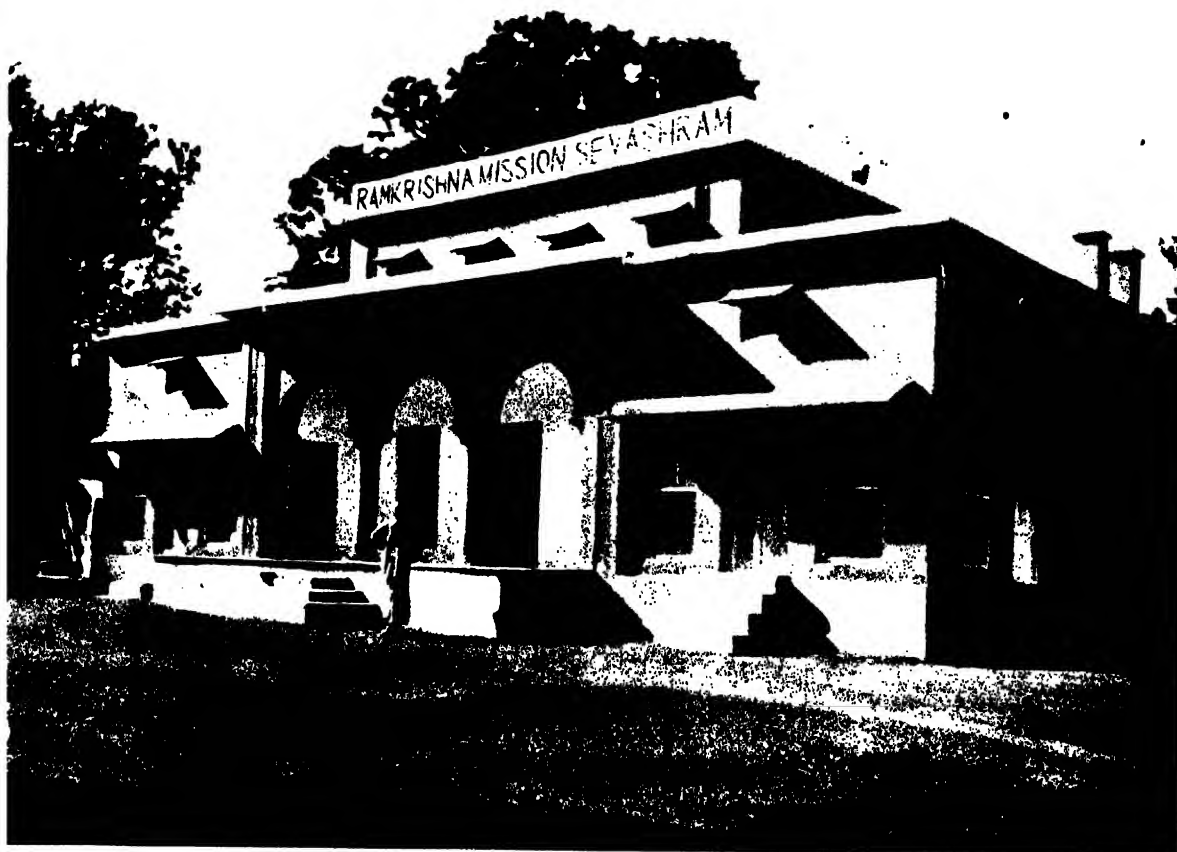
ON A CHILDREN'S CLINIC DAY



MOTHERS WAITING FOR ANTENATAL CARE



RAMAKRISHNA MISSION SEVASHRAMA, BRINDABAN



RAMAKRISHNA MISSION SEVASHRAMA, KANKHAL



RAMAKRISHNA MISSION SEVASHRAMA, MIDNAPORE



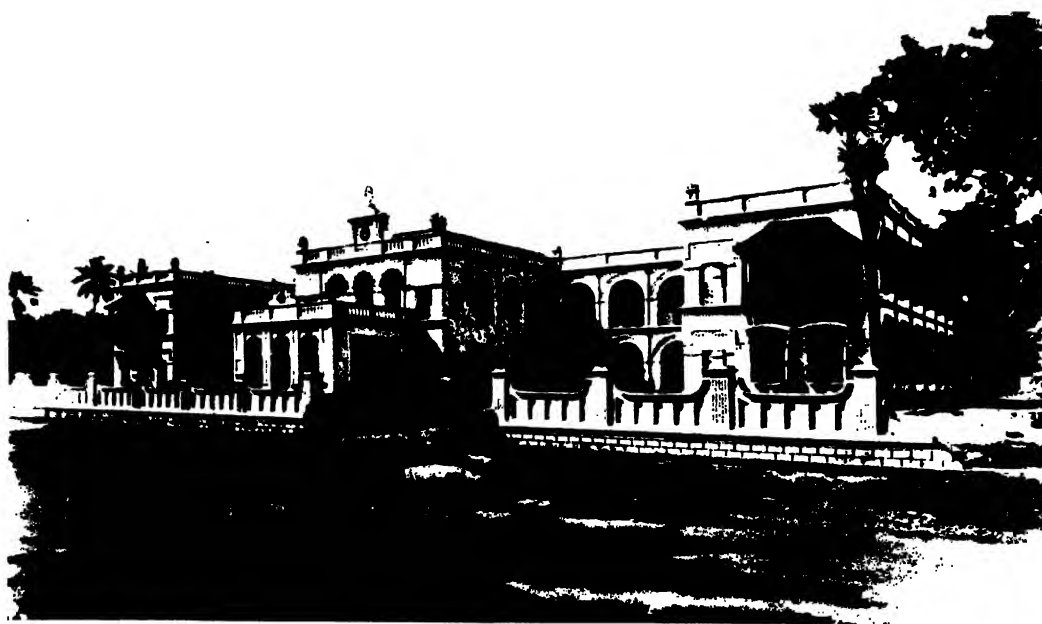


RAMAKRISHNA MISSION SEVASHRAMA, LUCKNOW

### MISSION CENTRES MAINLY EDUCATIONAL

THE AIM of true education is to manifest the perfection already in man, and these educational institutions have undertaken in their humble way to give an all-round training to the people so as to bring into play their potentialities of head and heart and thereby make them useful members of the society. Due attention is paid to the harmonious growth and unfoldment of the threefold personality—physical, intellectual and moral of man as also to the development of a spirit of self-reliance and self-sacrifice, and of sturdy manhood in order to cope with the manifold problems of daily life.





RAMAKRISHNA MISSION STUDENTS' HOME, MADRAS



RELIGION CLASS



RATTAN WORK



MECHANICAL ENGINEERING



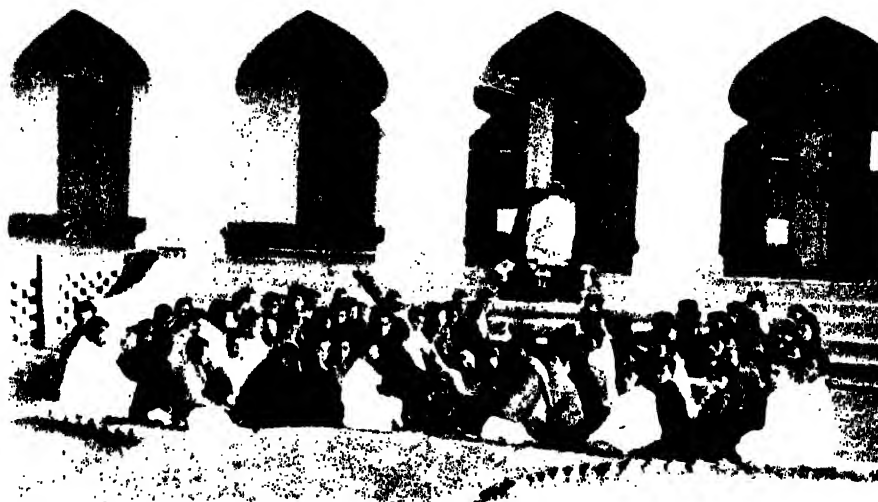
CARPENTRY



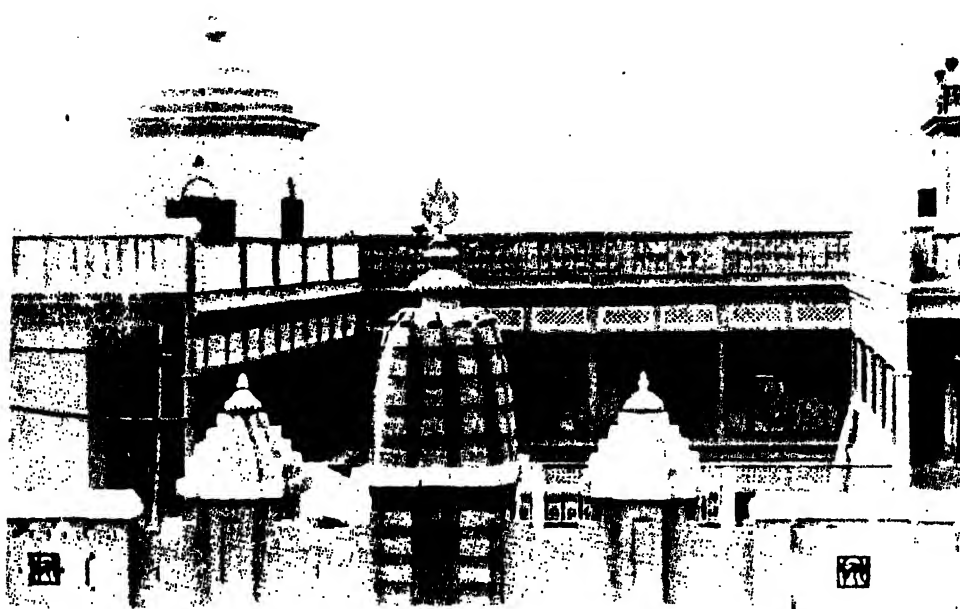
RAVAKRISHNA MISSION STUDENTS' HOME, CALCUTTA



RAMAKRISHNA MISSION VIDYAPITH, DEOGHAR



OPEN AIR BHAJAN OF THE STUDENTS OF THE VIDYAPITH



SISTER NIVEDITA GIRLS' SCHOOL AND SARADA MANDIR, CALCUTTA



INSIDE VIEW OF THE SHRINE OF THE SARADA MANDIR



RAMAKRISHNA MISSION ASHRAMA, SARISHA (24 PARGANAS)

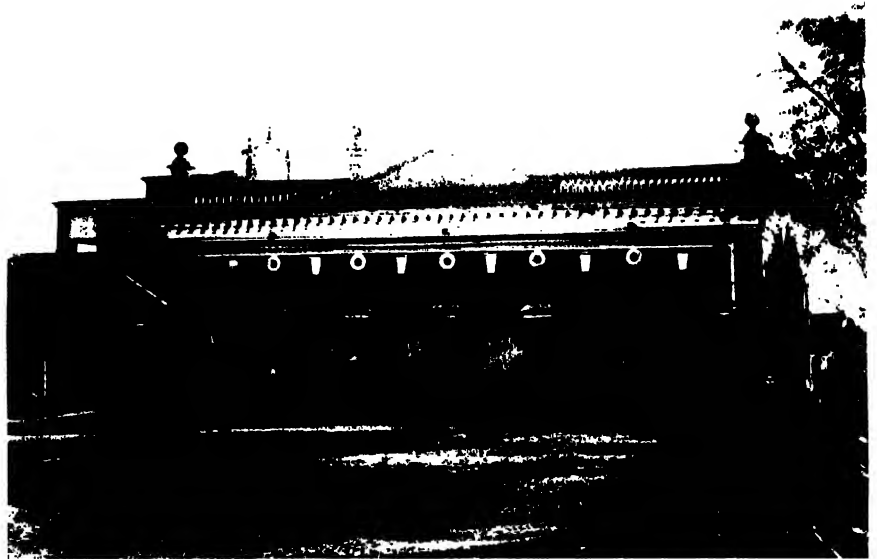


GIRLS OF THE ASHRAMA SCHOOL PLAYING VOLLEY BALL

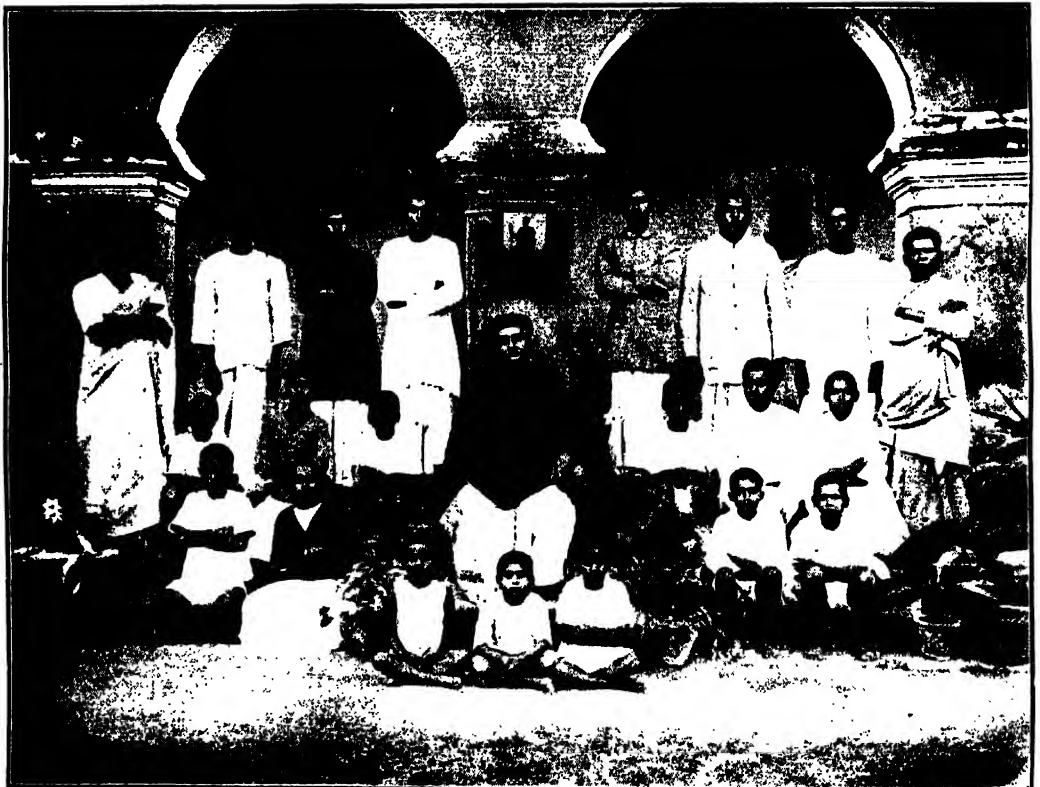


BOYS OF THE ASHRAMA DIGGING A DITCH





RAMAKRISHNA MISSION ASHRAMA, SARGACHI, MURSHIDABAD



ANOTHER VIEW OF THE SARGACHI ASHRAMA WITH WORKERS AND ORPHANS



RAMAKRISHNA MISSION SEVA SADAN, SALKIA, HOWRAH



RAMAKRISHNA MISSION ASHRAMA, BARNAGORI



RAMAKRISHNA MISSION VIDYALAYA, PERIANAICKENPALAYAM (COIMBATORE)



RAMAKRISHNA MISSION ASHRAMA, PATNA



RAMAKRISHNA MISSION SOCIETY, RANGOON (LIBRARY)



RAMAKRISHNA MISSION SOCIETY, RANGOON (READING ROOM)



RAMAKRISHNA MISSION, BARISAL



VIVEKANANDA SOCIETY, JAMSHEDPUR



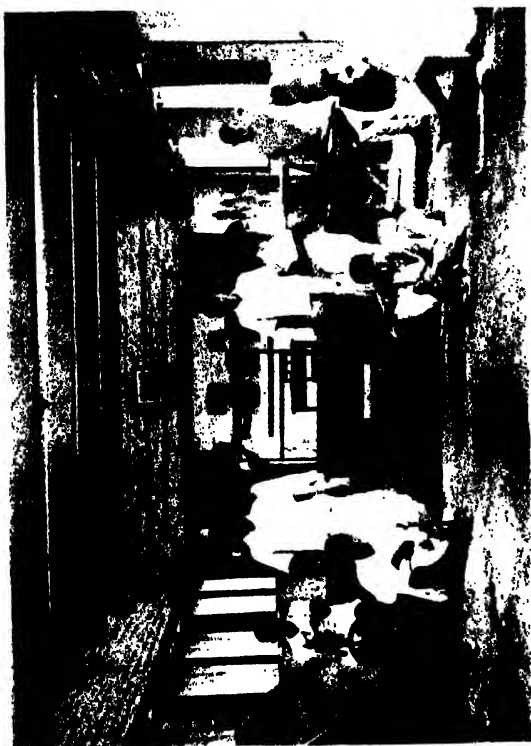
RAMAKRISHNA MISSION ASHRAMA, FARIDPUR



RAMAKRISHNA MISSION ASHRAMA, CAWNPORE



RAMAKRISHNA MISSION INDUSTRIAL SCHOOL, BELUR



BOYS AT CARPENTRY



BOYS WITH LATHE MACHINES



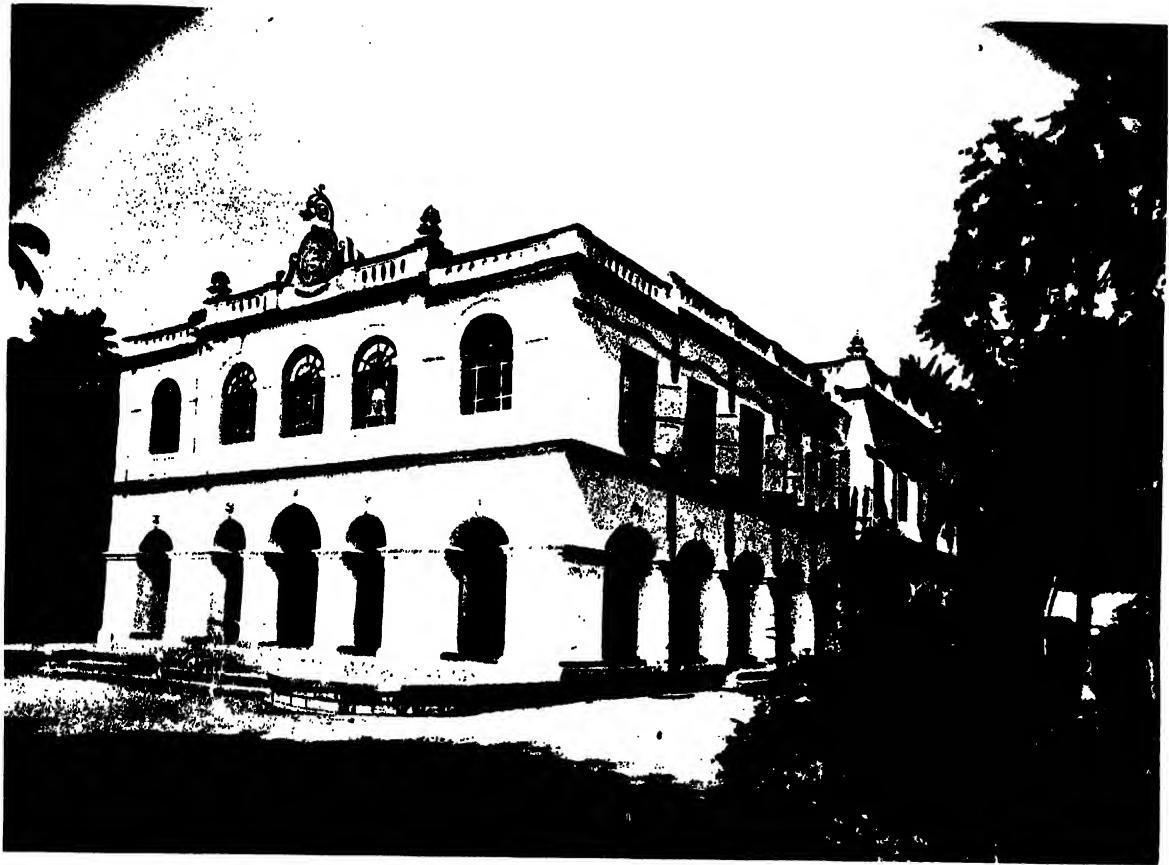
BOYS AT WORK ON TIMBERING

### **COMBINED MATH AND MISSION CENTRES**

**HERE WE** find a harmonious working of the twin ideals of the Math and Mission in a single institution. There is sufficient scope for intense spiritual practices as also for service, and the two types of activity, instead of being self-contradictory, complement each other and thereby enrich the spiritual life of the dedicated souls.



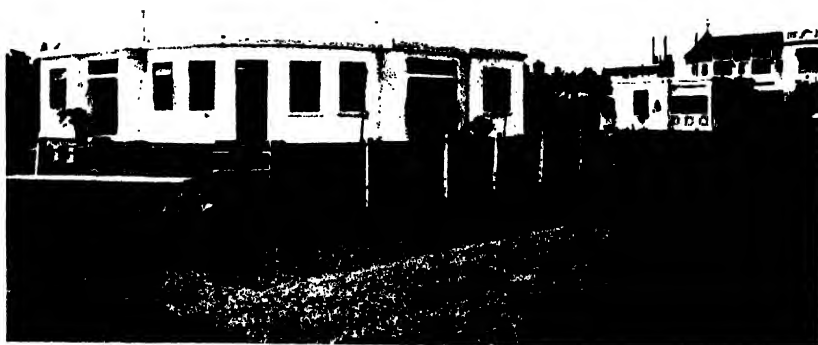




RAMAKRISHNA MATH AND MISSION, MADRAS



RAMAKRISHNA MISSION ASHRAMA, BOMBAY



STUDENTS' HOME OF THE BOMBAY ASHRAMA



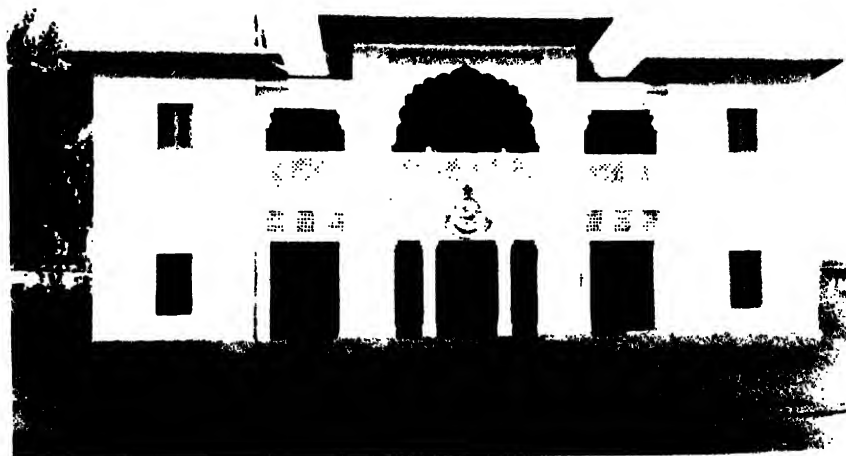
RAMAKRISHNA MATH AND MISSION, DACCA



RAMAKRISHNA TEMPLE, DACCA MATH



RAMAKRISHNA MATH AND MISSION, BHUDANESWAR



RAMAKRISHNA MISSION ASHRAMA, DELHI



RAMAKRISHNA ASHRAMA AND MISSION SEVA SAMITY, SYLHET



RAMAKRISHNA SEVA SAMITY, KARIMGANJ



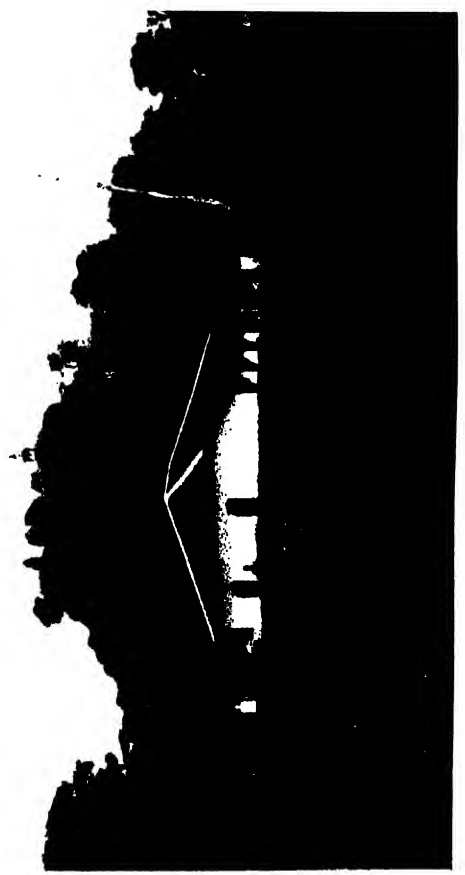
RAMAKRISHNA MISSION ASHRAMA AND MISSION SEVASHRAMA, NARAYANGANJ



R. K. MISSION ASHRAMA, BHALTI (DHACCA)



R. K. MISSION ASHRAMA, BHALTI (DHACCA)

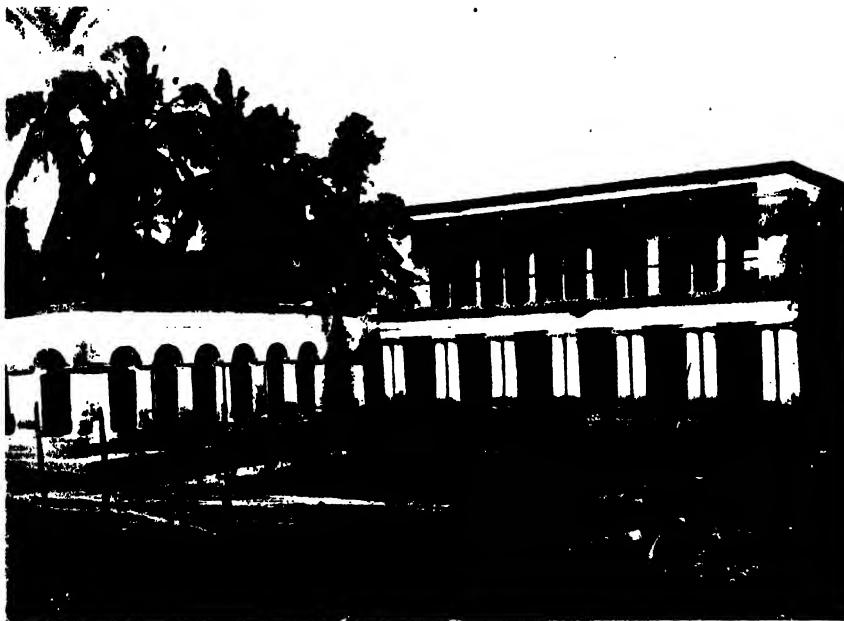


RAMAKRISHNA MISSION ASHRAMA, RANU HI



RAMAKRISHNA MATH AND MISSION, BANKURA

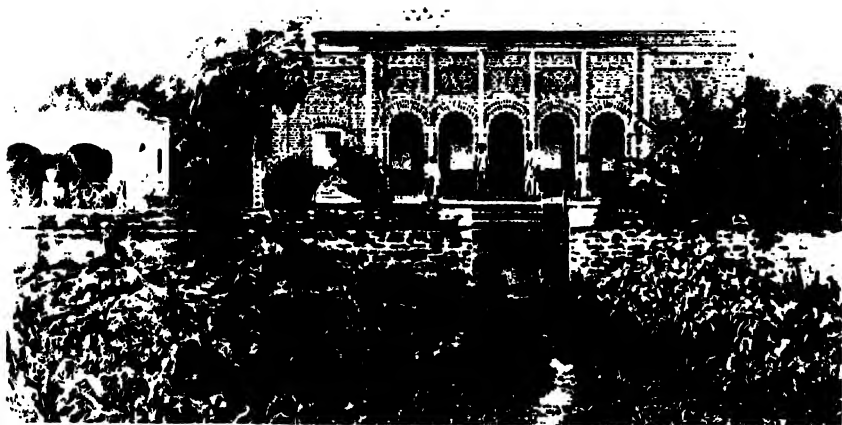




RAMAKRISHNA ASHRAMA AND MISSION SEVASHRAMA, TAMILUK (MIDNAPORE)



RAMAKRISHNA ASHRAMA AND MISSION SEVASHRAMA, CONTAI



RAMAKRISHNA MISSION ASHRAMA, KATIHAR



RAMAKRISHNA MISSION ASHRAMA, MYIENSINGH



RAMAKRISHNA MATH AND MISSION SEVASHRAMA, ALLAHABAD



RAMAKRISHNA ASHRAMA AND MISSION SEVA SAMITY, HABIGANJ

## **MATH CENTRES**

**THESE CENTRES** provide ample opportunities to the monastic members for leading a life of exclusive meditation and study. Worship, scriptural classes and other occupations of a purely intellectual and religious nature form part of the daily routine of these monasteries. Such a regulated and disciplined life, led in an atmosphere of peace and holiness, serves to help the aspirants to develop a well-balanced character and an introspective habit, and enables them to march steadily on the path of spirituality for the realization of the Truth.





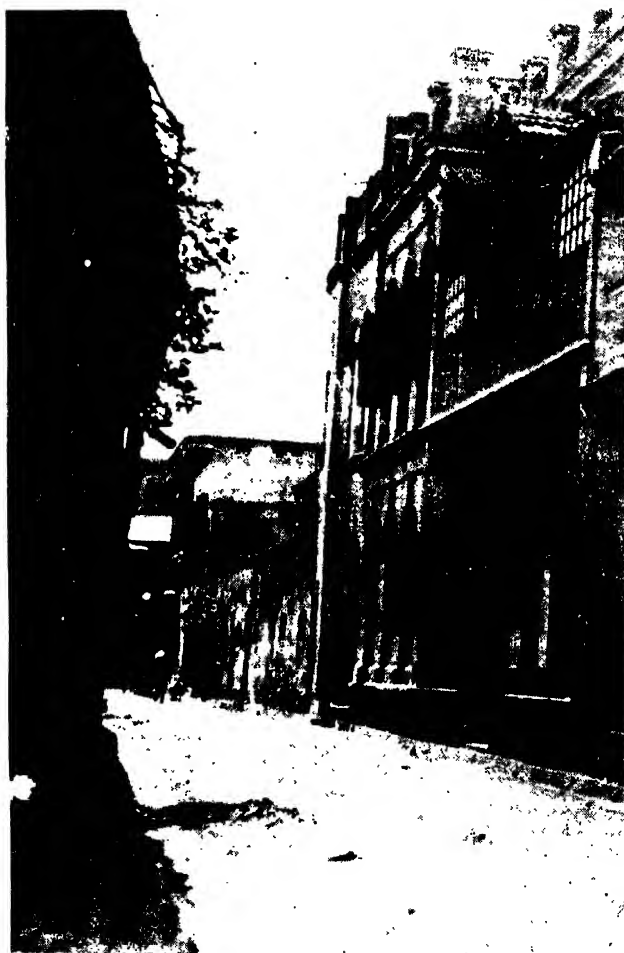
ADVAITA ASHRAMA, MAYAVATI (ALMORA)



A BIRD'S-EYE VIEW OF ADVAITA ASHRAMA, MAYAVATI



PRABUDDHA BHIKATA EDITORIAL OFFICE



RAMAKRISHNA MATH, BAGHBAZAR, CALCUTTA



RAMAKRISHNA TEMPLE AT ADVAITA ASHRAMA, BENARES



RAMAKRISHNA ADVAITA ASHRAMA, BENARES





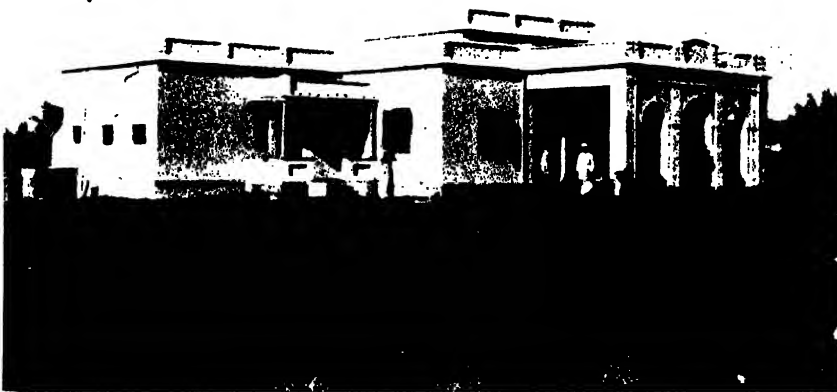
RAMAKRISHNA ASHRAMA, OOTACAMUND



VIVEKANANDA ASHRAMA, SHYAMALA TAL (ALMORA)



RAMAKRISHNA ASHRAMA, BANGALORE



RAMAKRISHNA ASHRAMA, MYSORE



GADADHAR ASHRAMA, BHOWANIPORE, CALCUTTA



RAMAKRISHNA MATH, PURI



RAMAKRISHNA ASHRAMA, NAGPUR



RAMAKRISHNA ASHRAMA, KARACHI



RAMAKRISHNA SEVASHRAMA, GARBETA (MIDNAPORE)



RAMAKRISHNA ASHRAMA, DINAJPUR



SARADESWARI VIDYAMANDIR, RAMAKRISHNA ASHRAMA, DINAJPUR

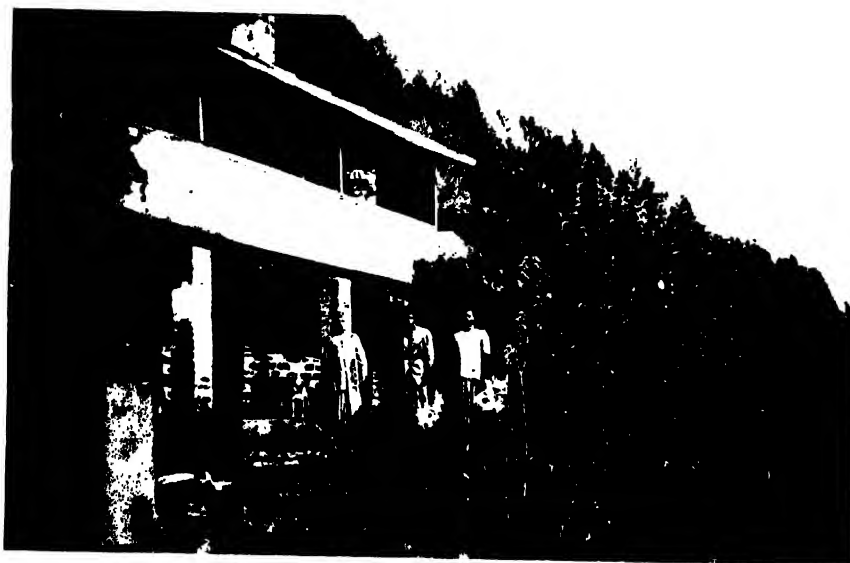




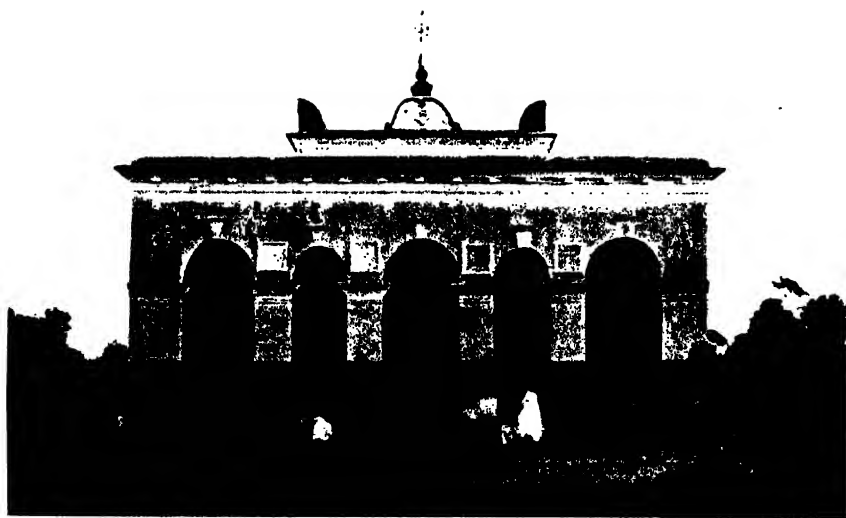
SARADASHRAMA, PONNAMPET (COORG)



RAMAKRISHNA ASHRAMA, RAIJOK (KATHIAWAR)



RAMAKRISHNA KUTIR, ALMORA

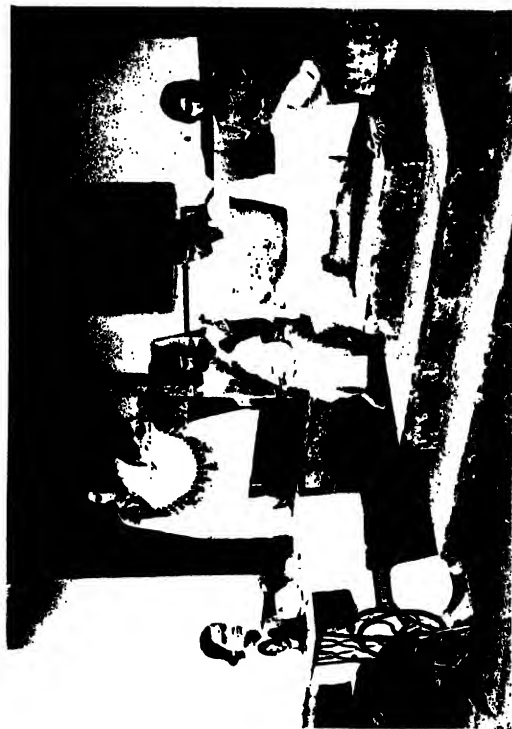


RAMAKRISHNA ASHRAMA, CHANDIPUR (MIDNAPORE)

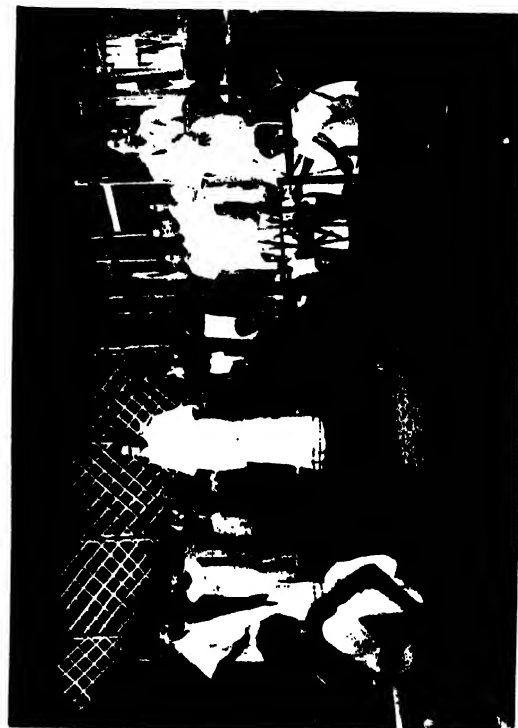




KAMAKRISHNA ASHRAMA, TRICHUR, COCHIN



KAMAKRISHNA GURUKUL : INDUSTRIAL SECTION FOR GIRLS



KAMAKRISHNA GURUKUL : INDUSTRIAL SECTION FOR BOYS



RAVI KRISHNA ASHRAMA, NAGARKURNOOL (KARNATAKA)



RAVI KRISHNA MATH, NATTARAMPALLI (KARNATAKA)



RAMAKRISHNA MATH, CONJEEVERAM



RAMAKRISHNA ASHRAMA, KISHAMPUR (DEHRA DUN)



RAMAKRISHNA ASHRAMA, JAMPARA (SONTHAL PARGANAS)



RAMAKRISHNA ASHRAMA, MALDA



RAMAKRISHNA ASHRAMA, TAINDI (KARNIDPUR)



RAMAKRISHNA SEA ASHRAMA, SILCHAR



VIVEKANANDA SILPI-SANGHA, COSSIPORE, CALCUTTA



SILPI-SANGHA BOYS MAKING TOYS



PAPER MACHE WORK OF THE SILPI-SANGHA



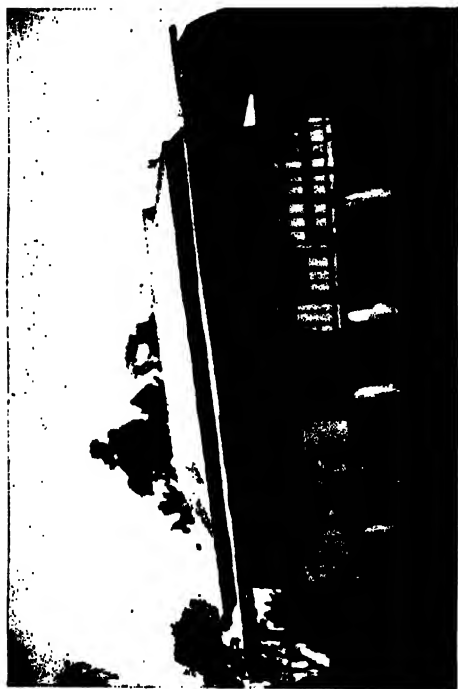
RATTAN WORK IN THE CHHOTI AMBONA CENTRE



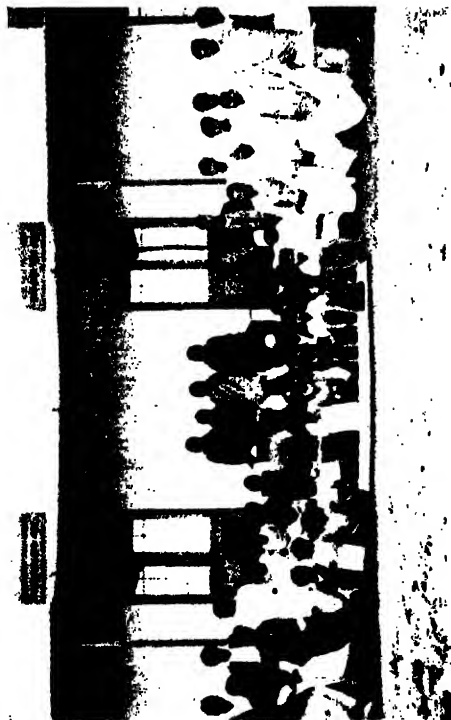
A SILPI-SANGHA BOY PAINTING A TOY-HOUSE



SOAP-MAKING IN THE CHHOTI AMBONA CENTRE



RAMAKRISHNA ASHRAMA. SHILLONG



CHERRAPUNJI H. E. SCHOOL. KHASSIA & JAINTIA HILLS, ASSAM



PHYSICAL DRILL OF THE KHASSIA AND JAINTIA BOYS

## CENTRES OUTSIDE INDIA

THE ESTABLISHMENT and steady expansion of the Vedanta centres outside India unmistakably show that the cardinal truths of Hindu philosophy, the repository of the mystic wisdom of the Indian sages, are ministering to the spiritual needs of humanity and are receiving increasing attention from the intellectual leaders of the Western world. The materialistic civilization of the modern age with all its atrocities and tragedies has proved its inability to satisfy the demands of man's intellect and emotions, and it is but natural that the profound teaching of the Vedanta with its keynote of the divinity of man, universal peace and harmony, will meet with a cordial welcome from the thirsty souls beyond the seas.







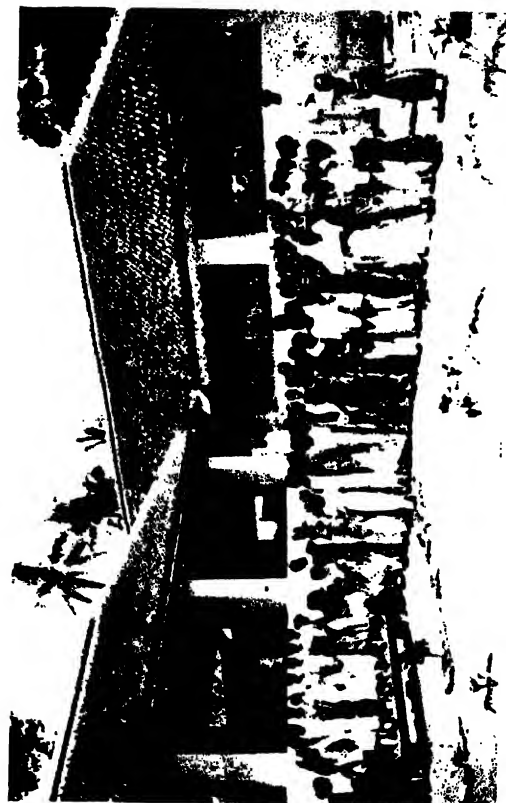
RAMAKRISHNA MISSION ASHRAMA, COLOMBO, CEYLON



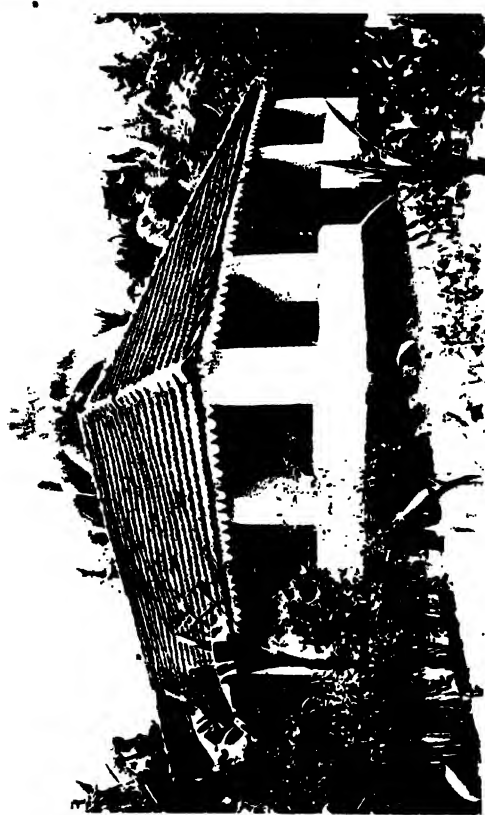
RAMAKRISHNA MISSION ASHRAMA, TRINCOMALEE, CEYLON



VIVEKANANDA HALL, R. K. MISSION, BATTICALOA, CEYLON



R. K. MISSION TAMIL SCHOOL, KALLADI-UPPODAI, BATTICALOA, CEYLON



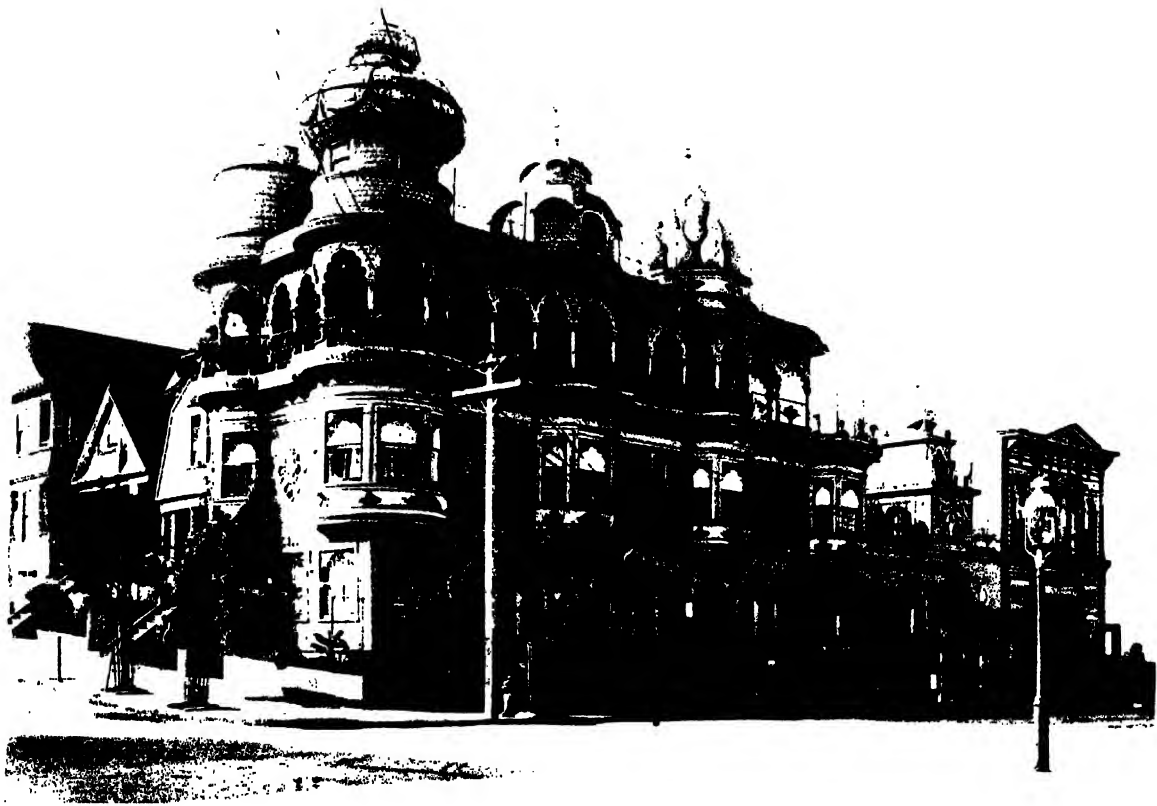
R. K. MISSION TAMIL SCHOOL, KARAIIVU, BATTICALOA, CEYLON



R. K. MISSION HINDU SCHOOL, TRINGOVILLE, CEYLON



RAMAKRISHNA MISSION. SINGAPORE, STRAITS SETTLEMENTS



VEDANTA SOCIETY, SAN FRANCISCO, U. S. A.



SHANTI ASHRAMA, SAN ANTONIO VALLEY, U. S. A.



A BIRD'S-EYE VIEW OF ANANDA ASHRAMA, LA CRESCENTA, U. S. A.



A CORNER OF THE CLOISTER OF ANANDA ASHRAMA



ALTAR IN THE TEMPLE OF THE UNIVERSAL SPIRIT

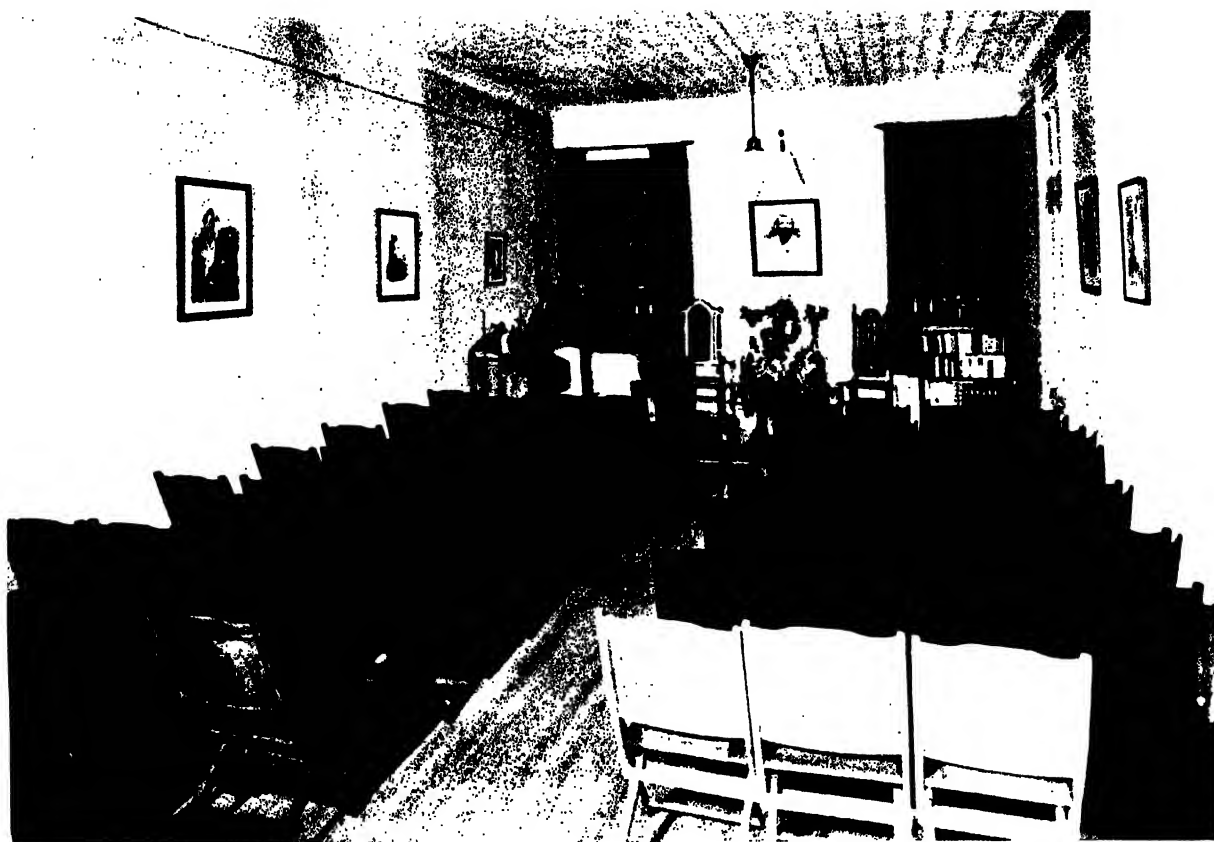


VEDANTA SOCIETY, HOLLYWOOD, U. S. A.

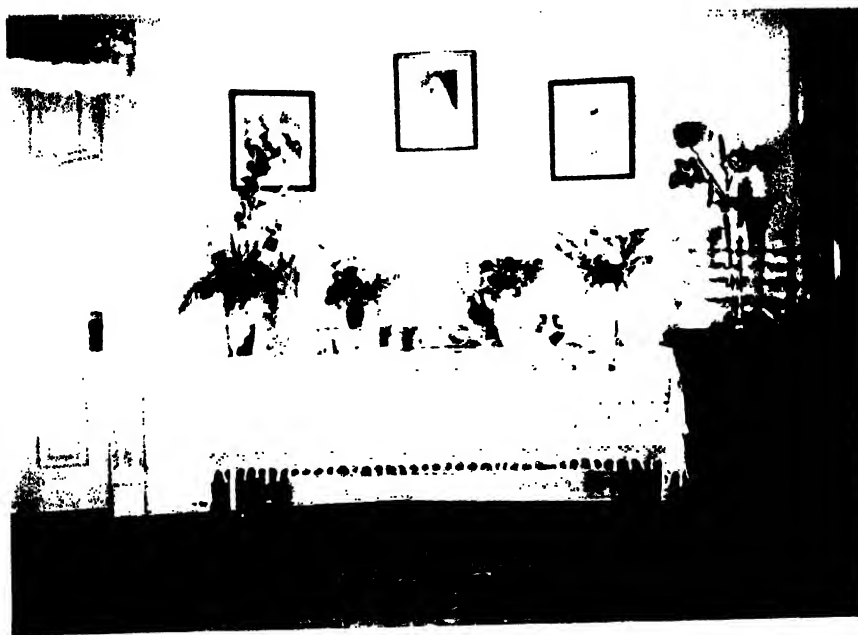




VEDANTA SOCIETY, PROVIDENCE, U. S. A.



VEDANTA SOCIETY, WASHINGTON, U. S. A.



VEDANTA SOCIETY, CHICAGO, U. S. A.



THE  
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OF NEW YORK

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VEDANTA SOCIETY, PORTLAND, U. S. A.









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